

THE
CATECHISM
OF
THE SHAMANS.

THE
CATECHISM
OF
THE SHAMANS;
OR, THE
LAWS AND REGULATIONS
OF
THE PRIESTHOOD OF BUDDHA, IN CHINA.

TRANSLATED FROM THE CHINESE ORIGINAL,
WITH
NOTES AND ILLUSTRATIONS,
BY
CHARLES FRIED. NEUMANN.

LONDON:
PRINTED FOR THE ORIENTAL TRANSLATION FUND,
And Sold by
J. MURRAY, ALBEMARLE STREET;
PARBURY, ALLEN, & CO., LEADENHALL STREET;
THACKER & CO., CALCUTTA; TREUTTEL & WÜRTZ, PARIS;
AND E. FLEISCHER, LEIPSIG.

1831.

LONDON:
Printed by J. L. Cox, Great Queen Street,
Lincoln's-Inn Fields

TO
SIR GEORGE STAUNTON, BART.

THIS VOLUME

IS,

WITH PROFOUND RESPECT AND ESTEEM,

DEDICATED, BY

THE TRANSLATOR.

P R E F A C E.

THE Translator of the following CATECHISM having lately visited Canton, was fortunate enough to procure a large Buddhist library; the greater part printed at the monastery, opposite to the European factories. This library consists of about three hundred large volumes, and is divided into numerous books: including all the sacred works translated from, and bound up like Sanscrit manuscripts: also the most valuable original publications of the Buddhists in China, and all their liturgical works. The Chinese philosophers and literati are quite correct,

when they complain, that human life is not long enough to study the works of Shakiamuny and his followers. “What an easy task, is it not” (says one of them), “to read our classics and philosophers, in comparison to the five or six thousand volumes concerning the doctrine of Buddha!”*

In Canton the Author had not time to examine closely his valuable and interesting collection of Buddhistic works; he looked slightly over them, with the view to meet with a treatise in a small size, which would serve as an introduction, or guide in this vast wilderness of Indian physics, ethics, and metaphysics. Perusing many volumes, he at last thought that the following Catechism would be the best adapted to give a tolerable idea of the speculative and practical part of Buddhism; to show more particularly in what

* The Nepalese Buddhists assert, that the original body of their sacred Scriptures amounted, when complete, to 84,000 volumes!! (Hodgson in the Asiatic Researches, xvi., 421.)

form the doctrine of Shakiamuny appears in the middle empire; what customs and superstitions the Buddhists accepted from the Chinese, and in what light they consider the national literature and philosophy of that country. For, it is known, that the Buddhists, like the Jesuits, will readily change their words and exterior doctrine with the people and the country among whom they reside. This accounts for different superstitions with which Buddhism is mingled in Nepaul, Bootan, Thibet, Mongolia, Ceylon, China, Japan, and in the Indo-Chinese nations, where all was darkness and confusion, before the introduction of Buddhism. History only begins with the missionaries of this doctrine in Siam, Burma and Cambodja. The first kings are said to have come into the former country from Bahar, or Magadha, 543 years B.C., and the chronological tables begin nearly at the same time. So early as the time of Abul Fazel, no traces of

Buddhism were to be found in Hindostan, its original birth-place. By the persecution of the Buddhists in their native country, a great part of the literature of India has been lost, and in particular, as Wilson thinks, all the ancient literature of the people speaking Tamul.

The following Commentary on the laws and regulations of Buddha, was compiled by the “Shaman *Choo-hung*, of the monastery *Yun-tse*, a follower of the laws of the Bodhisatwas;—and the Shaman *Hung-tsan*, of the monastery *Ting-hoo-shan*, a Bhikshu, whose heart was dedicated to knowledge, Bodhi, wrote the notes.” The work was printed by subscription in the Hainan monastery, opposite to the European factories in Canton, under Kien-lung in the year 1763 of our era.* The Trans-

* This Catechism, as it may be presumed, was often printed, sometimes with and sometimes without prefaces and notes; the translator thought it not necessary to translate any of these prefaces;—those written with the current hand, he would never have been able to decipher.

lator has selected from the profuse Chinese notes what seemed necessary for understanding the text of the work, and added some of his own. These explanations would have been more copious had they not been written on board ship, and without the assistance of many valuable publications regarding Buddhism. He is particularly sorry that he could not consult some dissertations of M. Rémusat. That celebrated professor of Paris was kind enough to instruct the author in the rudiments of the Chinese language, and for any progress he may have made in the study of so very difficult an idiom, he feels indebted to the strictly grammatical precepts of that learned gentleman. Without the invariable rules of the construction or syntax, a Chinese phrase would signify everything and nothing.*

* That this is not so, has already been remarked in the first Chinese grammar which was printed. I mean the grammar of Varo, printed in wood-cuts at Canton, in the year 1703. The words, says this learned Dominican friar, "Puestaya en la oracion,

Surely, it is better to inquire in what the various religions and sects of the world, and the philosophers and their schools differ, than to run after similarities between the doctrines of the different ages and climates ;—which after all are often only superficial, and show, what every body is aware of, that the speculations of men follow the same laws in every age and in every quarter of the world. Yet there is an uniformity observed in the history of the human race, which puzzles both the most uncultivated and the most acute understanding,—that which exists between the Sanscrit, the Greek, German, and Slavonic languages ; and that similarity which exists both in the doctrine and the ceremonies of Buddhism, and those of Roman Catholicism.

Concerning the uniformity of these

y hablando en determinada materia, ò junta con otra viene à tener determinada significacion.” *Arte de la leng. Mandarin* p. 19. Only three copies are known of this great literary curiosity ; one is in Rome, one in Paris, and one is now in my possession.

languages, it is impossible that *chance* can have produced it; for there is no law in nature by which the sound of words (being themselves not imitative of a sound), and the grammatical development of speech should be the same; — if there were such a law, all languages must be alike, which certainly is not the case. But the uniformity which exists in the system, and in the ceremonies of Buddhism and Roman Catholicism, may be easier accounted for by the laws of nature. If we suppose an historical connection could exist between these two religions, it becomes a very important question—in what age or century this could have happened? Is it possible that the followers of Buddha—who was born at Kapilapur,* in the tenth century before our era—could have

* Asiatic Researches, vol. xvi. 454. “ Having speedily subdued desire, unbounded wisdom was acquired by him at the foot of the *aswattha* tree.” This is the tree near Gaya; spoken of, p. xx of our preface, fifty cubits high.

adopted their doctrine and their ceremonies from the Nestorians, or from the two or three Catholic monks who travelled over Tartary in the thirteenth or fourteenth century? It is certainly surprising that such an opinion should have been supported by some learned and ingenious men.* Is there any difference be-

* The Jesuits and the other Roman Catholic priests felt very uneasy on seeing the extraordinary similarity between Buddhism and Roman Catholicism, and they imagined two ways to get rid of this uneasiness; if Buddhism be not a corruption of Christianity, it is the invention of the devil. These opinions occur already in Trigautius. The following two passages seemed to me very remarkable; they are taken out of Bernhardi Varenii Descriptio regni Japoniæ et Siam. Cantabrigiæ 1673, p. 258, 261, who copies only Trigautius: "Sacrificuli (the Buddhists) vestes induunt nostris omnino simillimas, quas Ecclesiastico vocabulo *pluvialia* vocamus. Inter recitandum sæpe nomen quoddam repetunt, quod etiam ipsi fatentur ignorare; illud *Tolome* (Dharni) sonat, videntur fortasse sectam suam Apostoli auctoritate voluisse coherere."—"Præter hoc cæli Numen, triplex aliud effingunt, quorum unum ipsum Lauzu (Laotse) sectæ caput faciunt: atque ita hæc duæ sectæ ternarium deorum suo quæque modo sibi fingunt, ut appareat ipsum falsitatis parentem, auctorem utriusque, nondum ambitiosum de divina similitudine cupiditatem deposuisse." The disciples of the Jesuits, and those scholars who wished to promote their interests by this powerful body, entertained the same opinions, concerning the similarity which exists between Buddhism and Roman Catholicism. Not only Buddhism, but the whole Hindoo church was often considered a mere corruption of Chris-

tween Buddhism before and after the thirteenth century? Are the Bodhisatwas, what the word implies, not all Popes; and are not the immediate followers of Buddha called Bodhisatwas;—that is, beings who act by the *holy spirit* of Buddha and are his *vicars* on earth? Certain it is, that according to the sentiments of the greater part of the followers of Buddha, every superior in his own district, like every bishop in his diocese, is a Vicar of the Divinity; and he requires, as it is clearly said in our Catechism, implicit obedience like Buddha himself.

The monarchical government of the Dalai Lama is only respected by that portion of the Buddhists, who received their religion from Thibet, as

tianity. “The Rajputs,” says the Portuguese historian *De Faria*, “acknowledge *one God in three persons, and worship the blessed Virgin*, a doctrine which they have preserved ever since the time of the apostles.” (*Kerr*, Collection of Voyages and Travels. Edinburgh, 1812. Vol. vi. p. 228.)

the inhabitants of Bootan, the Mongolians, and the Manchow: the Chinese followers of Buddha scarcely acknowledge the superiority of the Thibetan Pope. The Buddhistic system was neither formed nor materially changed by the high priest (Dalai Lama) created by the descendents of Chingize. The Nestorians could not have brought this monarchical system of the church to Thibet, because they have been its bitterest enemies; and to say that certain friars, who were ignorant both of the customs and of the language of the country, taught the Roman Catholic system to the Buddhists of Asia, would be quite the same as to say, that many ceremonies of the Roman Catholic church were brought to Italy by certain Mahometan captives, who happened to be in that country, in the course of the thirteenth and fourteenth century.

Alexandria has been, as is well known,

the great market-place of the world ; where not only goods but also opinions and doctrines were often changed and mixed together during the course of the third and fourth century of our era. “ The population of Alexandria,” says the celebrated author of the ‘ Epicurean,’ “ consisted at that time of the most motley miscellany of nations, religions and sects, that had ever been brought together in one city. Beside the school of the Grecian Platonist, was seen the oratory of the cabbalistic Jew ; while the church of the Christian stood undisturbed over the crypts of the Egyptian Hierophant.” The influence of the neoplatonic school on the dogmas of the church is obvious, and the similarity between the metaphysics of the Buddhists and Gnostics is equally striking. Mani, the founder of the Manicheism, travelled, as Mirkhond says, far into the east. Being

an eclectic, he made his choice from the different religions, and said he was the promised Paraclete, that is, a Bodhisatwa. His whole metaphysical doctrine, his symbolical language, and in particular the division of his followers into *lay-men* (auditors), and *priesthood* (Electi), and the different duties prescribed to each of them, seem to be verbally copied from Buddhism. It seems also, by an oath which the followers of Mani must swear before they could be received into the orthodox church,—that they supposed Zoroaster, Buddha, and Christ, one and the same person. Buddhism also was known, as we see by their works, to Clemens of Alexandria and to St. Hieronymus, and a knowledge of this doctrine could not escape a man of the learning and genius of Bardesanes. But in spite of all these copious signs of a connexion between this oriental philosophy and that of the west,

there is not the least reason to suppose that the hierarchical system of the Roman Church had been borrowed in the third or fourth century from the Lamas:—we know, too well, the gradual encroachments on the liberty of the church by the bishop and the clergy of Rome.

But, are the ceremonies and the greater part of the Roman Catholic doctrine new institutions,—or are they not rather the old Jewish and Heathenish customs and opinions mingled and confounded together? The learned reader knows the works where he may find what portion of the new Roman doctrine is derived from Judaism, and what part from Paganism. The question regarding the intercourse which might have existed between Rome and Magadha,* is therefore the same as the old and

* Near Gaya, in Chinese, Kea ya, is a tree called *Poo te* (Bodhi) *choo*, or the *tree of knowledge*; this is the celebrated place where Shakia composed or finished his doctrine, and became Buddha. Gaya is a city in the province and district of Bahar, or Magadha,

puzzling problem regarding the connexion between ancient Egypt and Greece on one part, and India and Persia on the other. It is strange that, in our times, learned and ingenious men could, against the evidence of the best informed Greeks themselves, deny that Greece received the seeds of its religion and civilization

lat. $24^{\circ} 49'$, long. $85'$, and having here composed or compiled his religious works, Shakia made use of the dialect of this country : “ The Pali closely resembles the Magadhi, that is, the vernacular language of Magadha, or South Bahar; but we now know that the Buddhists used indiscriminately Pali, or Sanscrit.” (Hamilton, East-India Gazetteer, s. v. Bahar.)—Shakia Sinha was not born at Gaya, as is often supposed, but “ in the city Kapālvastu, or Kapilapura, which is near Gangasāgar,” (Hodgson, Sketch of Buddhism, p. 20.) In the true *Tables of the Religion of Buddha* (See the second note to the text of the Catechism) is a map of India; Magadha, Mokē-tih, with Gaya, and the famous tree is laid down southerly of the Ganges, but Buddha’s birth-place is on the north side of the river, and called Kea-pe-lo-kwo, the realm of Kapila; it is exactly opposite to the tree of Gaya, and to judge from the distance very near Oud, or Ayodhya, lat. $26^{\circ} 48'$, long. $82^{\circ} 4'$. It is stated in the same work that Shakia went into the Nirvāṇa at Paou-hoo-na, or Benares, anciently called Varānashī. The maps and the descriptions of the particular kingdoms in India, which are to be found in the first book of Standard Tables of the Religion, are certainly exceedingly interesting; I could easily distinguish Nepo-lo, Nepaul, Naipala in Sanscrit, Keuh-noo, Kanoge, &c.—Rémusat has just now announced a large work on the geography of India, as far as it is connected with Buddhism.

from Egypt and Asia ! The mere fact, told by Herodotus and others, that they are indebted to the Phenicians for their letters, is enough to show that religion and civilization came from foreign countries to Greece. And if the Greeks themselves had not acknowledged this fact, we would be aware of it by comparing the remains of the Phœnician, or rather Babylonian alphabet, with the letters of the most ancient Greek inscriptions. A nation without letters is a nation of barbarians, and a people who bring the art of writing to a foreign place, bring far more than the mere alphabet. Hindoo religion, and the Devanagari writing, travelled hand in hand over the islands of the Eastern Archipelago, and among the nations on the continent between India and China ; the Malays received at the same time the Koran and the Arabic characters ; and even in our

time, religion, civilization, and letters were introduced at the same period on the Sandwich and on other islands in the Pacific.

It would be presumption to answer such a very difficult question, as that concerning the intercourse between the East and West in those times, which by the historians of ancient Greece are styled *the Unknown*. It is not only possible, but it seems very probable, that there existed no actual intercourse whatever between Buddhism and Roman Catholicism,—that they are only similar, because both are the result of the industry, the disposition, and the passions of nature, which, as has been before remarked, are the same in every age and in every country. The anti-scriptural priest seeks every where to usurp the place of his God; he wishes every where to raise the merit of belief the more unreasonable it is. He holds in detesta-

tion the liberty of human thought, and is every moment prepared to denounce death and damnation to all who wish not to be governed by the will of another. “The human mind, whenever it is placed in the same situation, will, in ages the most distant, and in countries the most remote, assume the same form, and be distinguished by the same manners.”

It has for some time past been the fashion for learned men to praise greatly the doctrine of Shakiamuny; but it seems that this praise is very much overrated. It is true that Buddhism blunted the edge of the barbarian ferocity of the Mongolians; but what positive advantages have resulted from this doctrine in Tartary? Is the state of society much better than it was in the time of Chingize? There are thousands of idle people whose business it is to do *Nothing*, to think on *Nothing*, and to live as

much as possible upon *Nothing*. A wise legislation works against the slothfulness of human nature, and Buddha seemed to have adored this indolent goddess. Abul Fazel states that the Buddhists are divided into four sects, according to the different extent in which they understand this term, *Nothing*. One party says it is a negative, another, that it is a positive *Nothing*. If both parties would become enlightened and sincere enough, they would confess they have no just idea of a negative nor positive *Nothing*. They moreover speak of some under Gods who made and who govern the world, like the demiourgos of Plato and the Gnostics. For the Deity itself,—to say it with the words of Lucretius,

“ Immortali ævo summa cum pace fruatur,

“ Semota ab nostris rebus, sejunctaque longe.”

The translators of these idle and fruitless speculations will often be obliged to say

with the honest Cicero, “ Though I have translated the *Timæus* of Plato, I did not understand it.” Men of sound and liberal minds cannot satisfy themselves with the words of any ancient or modern school; and they must, however reluctantly, acknowledge that as soon as we presume to reason upon infinite substance, or infinite nothing, and as often as we deduce any positive conclusions from a negative idea, we are involved in darkness and inevitable contradiction. But this we know, man is born to act and to suffer, and not to spend his life in worthless speculations and monkish idleness; he is not born to thwart all his affections, but to enjoy the world. The low state of half the human kind, the mean oppression of the weaker sex in every country where Buddhism prevails, would alone speak volumes against this doctrine. The Oriental world in general

wants a Socrates to turn the human mind from metaphysics to speculations upon life.*

Buddhism is a reform of the old Hindoo orthodox church; it is a new building on the same ground, and with the same materials, but without that most cruel and abominable invention of the human mind—the infamous system of castes. All the outworks of Hindooism remain; the whole legion of gods and goddesses, of spirits and demons, together with all the fabulous mountains and seas, with their monstrous inhabitants. In a word, Buddhism is the Lutheranism of the Hindoo church; and the Brahmans were not less cruel than the priesthood of the

* Passerat, a poet and critic of the sixteenth century in France, has written a Latin poem on *Nihil*, in which, without knowing it himself, he explains perfectly well the metaphysics of Buddhism:

Nihil interitus et originis expers,
Immortale *Nihil*, *Nihil* omni parte beatum.
Felix cui *Nihil* est, etc.

There are similar passages in Lord Rochester's poem upon Nothing.

Catholic church ; the reformers of the East were extirpated by fire and sword, like the reformers in the West. But reason, once excited, cannot easily be checked ; there are many good reasons to suppose, that soon after Shakia, another reformer, the head of the Jinas, spread his doctrine over the “ holy country where the antelope runs ;” the Jinas cut down more extensively the vast forest of fraud and superstition. Jinism is, in fact, the Calvinism of the Hindoo church. Both Buddhism and Jinism affect to be considered as new doctrines, produced by a fresh incarnation of the conserving principle of the Hindoo-triad. It is known, that even the Brahmans consider Buddha as the ninth incarnation of Vishnu, and he (Vishnu) is called *Jina* by the followers of that doctrine.

At a much later period, Nanak, the apostle of the Seiks, still farther cleared

the jungles and swamps of Hindoo superstition, and found his way to a mere Deism: —Nanak's doctrine is the Socinianism of the Hindoo church.* But a pure doctrine—such is the fate of mankind,—will always be corrupted; superstition and despotism always walk hand in hand to destroy the peace of the world. The Seiks were formerly divided into many petty independent states, and united only by their common belief in the pure doctrine of Nanak. Ranajit Sinh, the present sovereign of the Seiks, raised himself to

* Besides these three heretical doctrines, Buddhism, Jinism, and Seikism, the Brahmans reckon a fourth, the Nasticks, or unbelievers; but the Nasticks are philosophers, and pay no regard at all to religion. Six other philosophic schools, so masterly described by Abul Fazel and Colebrooke, are considered orthodox by the Hindoo clergy. Many are the orthodox sects who have a particular worship or particular tenets and saints, something like the *sacra privata* of the ancient Romans, and the local superstitions in the modern Roman Catholic Church. The Hindoo clergy tolerated every sect and every worship which would not deprive them of their worldly privileges. The learned and valuable dissertation on the Vishnaivas by Wilson would alone be sufficient to prove this remarkable and interesting fact.

the sovereignty over all the different tribes. He is exceedingly kind to the Brahmans, and as eager to introduce again all the old Hindoo superstitions. Ranajit Singh is the only independent sovereign of India; his territory is very large, and his treasure and army are, as it is said, considerable. French officers instruct the soldiers in European tactics. Perhaps the sovereign of the Seiks only assumes a fondness for the superstitions of the old Hindoo church, in order to be considered the avenger of the religion, and the liberator of his country.

I cannot conclude these prefatory observations, without acknowledging the kindness of the British residents in China, generally; I consider it my duty to state my particular obligations to Mr. Lanc. Dent, and Dr. Morrison. How delightful is it to find, so far from home, in the midst of the self-conceited and semi-

barbarous Chinese, kindred feelings and pursuits ! I say, *semi-barbarous Chinese*, for a nation which enjoys a regular government and a copious literature, should not be called an assemblage of barbarians. But on the other hand, it may be said, that a nation which will never acknowledge the rights of any other independent people,—that a government who from principle, will never admit any alterations in its worn-out institutions, and precludes itself from all the advantages which foreign intercourse and foreign inventions offer—cannot be called, in the modern sense of the word, a civilized state. For what else is civilization than the progressive cultivation and development of all our reasoning faculties ? The Romans, as Montesquieu remarks, only became Romans through adopting foreign customs and institutions which were better than their own :—the Chinese, however, act quite contrary

to this Roman policy ; they have all the proud and disgusting ignorance of an over-polished and cowardly people. It seems, therefore, that we Europeans have a right to call China a half barbarous, or half civilized country. The time is perhaps not far distant, when some philosophic historian, in explaining the downfall of this ancient empire, may use the remarkable words of a highly gifted British statesman,—the words of the late Sir Thomas Munro, regarding the conquest of India by Great Britain : “ *A civilized and war-like nation surrounded by half-civilized neighbours, must necessarily, in spite of itself, extend its empire over them.*”*

CH. FRIED. NEUMANN.

* There exists a very singular account of “the Gods, Clergy, and Devotion of the Chinese,” written by a private merchant and seaman, Capt. Alex. Hamilton. “*Fo*,” says the author, “is a very majestic God, and is always placed with a great number of little Gods to attend him. *Minifo* in Fokien, I take to be the God *Miglect* (?) at Canton, being alike in shape and countenance. The great God that made the heavens and earth (the Tëen, 10095), they bestow

an human shape on him, like a young man in strength and vigour, quite opposite to the church of Rome, who make his picture like *Salvadore Winter*, old, cold and hoary. I have seen many more whose names I have forgot, some with human bodies, and dragons, lions, tigers, and dogs' heads, and one I saw like *Stour Yonker* in Finland, with a man's body and clothes and with eagle's feet and talons in the stead of hands."—A new account of the East-Indies, being the Observations and Remarks of Capt. Alex. Hamilton, Edinburgh 1727, vol. ii. p. 267.

B O O K F I R S T.

THE LAWS.

L A W S

OF

THE SHAMANS

DEFINITION OF THE WORD SHAMAN.

Shama⁽¹⁾ is a word of the Sanscrit language,⁽²⁾ signifying *compassionate feeling*; that is to say, to feel compassion towards those who walk in the wrong way—to look benevolently on the world, to feel universal charity, and to renovate all creatures. This word means, also, to observe one's-self with the utmost diligence, or to endeavour to attain the Nihility.⁽³⁾ We have Ten laws, and several regulations.

NOTES.

- (1.) 門沙 Sha mun, a word written with various characters (Matuanlin, B. 226, p. 2, r. l. 8. In

our text we read *Sha-me* 7571. In the notes the variant of *me* is used, as noticed in Kanghe, Rad. 57, with five strokes), is the Sanscrit शम and means in this language and in Bengali (see Carey's Dictionary) *tranquillity, calmness, indifference, &c.*; but these words must be taken in the religious sense of the Buddhistic doctrine. Youth who are destined for the priesthood are, as early as seven years of age, brought to the monastery; from the seventh to the thirteenth they are called 烏

鳥 Kew woo Shamans;—Shamans who *expel the crows* from the rice or corn-fields, to indicate that these children are up to that time quite at liberty, and only appointed to watch the fruits of the field. From the fourteenth to the nineteenth year they are called Fa Shamans—*Shamans of the law*, because they are employed by the managing priest of the monastery, and are obliged to study. From the twentieth to the seventieth year of their age they are *regular* Shamans, and have to fulfil the ten laws included in the following pages.

(2.) The Sanscrit language is in Chinese called the *Fan* language, and in the comments upon our Catechism, it is said, that “this idiom is spoken by the inhabitants of the *T'een choo* country, or India:—that it is the language of Heaven, and is coeval with the world, and for that reason called *Fan*.” This seems an accurate expla-

nation of the word *Sanscrit*. Indeed *Fan* itself seems to be the first syllable *San*; the Chinese say plainly that *Fan* is not the name of a country. It is the Chinese custom to use in general only the first syllable, but sometimes the last, of foreign words, which makes it very difficult to distinguish them from Chinese monosyllables. To the words of the *Fan* language the worshippers of Buddha ascribe wonderful effects, and the prayers are generally in this idiom, written with Chinese characters. The books which have been translated from the Sanscrit into the Chinese, are bound up like the Sanscrit manuscripts, and called *Fan*-books. In a Buddhistic compilation, printed at the monastery opposite to the European factories in Canton (at the *Hai-chung-sze*, “the sea banner temple,” as Dr. Morrison translates the word); in the

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Fa keae ngan li too, (“The standard Tables of the Religion,”)—B. i. p. 11. v., it is said that there exist sixty different characters or modes of writing in the world, but the *Fan* writing is the first, &c. Matuanlin remarks, that the Hindoos have characters, that they are very skilful in astronomy, and that their books are called *Fan*-books.—(See the Description of India, B. 338, p. 17v).

(3.) All religions which do not profess a particular *Revelation*, are *pantheistic*: this is the case with Greece

and Rome, with the doctrine of Shakia and Confucius. Pantheism is also the end and term of all philosophy, which really merits the name, and is far both from phantastical or sophistical speculations:—in one word, the human understanding goes no farther than Pantheism. The founders neither of religious sects nor of philosophic schools could rest satisfied with this mortifying result of speculative enquiries. They went a step farther in search of a thing which is self-existent without being subjected to the changes of the universe. One sect describes this supposed last thing in one way, and another otherwise; one school speaks of it in different terms from another; but there is only one essential difference between all these schools and doctrines. *This same last thing is either Eternal matter or Eternal spirit*; for *nothing* must be considered nothing, because we cannot comprehend a nothing which is something, or a something which is nothing. But, nevertheless, we must often in the history of religion and philosophy, satisfy ourselves with this dialectical play of words; and this is particularly the case with the doctrine of Laotse, which bears many signs of an Indian origin. Laotse, as many Indian philosophers, and in particular the author of the Bhagavad-Gita, seems not to overstep the boundary of human understanding. His doctrine, as well as that of the Bhagavat is beautifully described by Lucretius. (De Rer. Nat. I. 238, 1075.)

Quando aliud ex alio reficit natura, nec ullam
Rem gigni patitur, nisi morte adjuta aliena.

Corpora solventes, abeant per inane profundum,
Temporis ut puncto nihil exstet reliquiarum
Desertum praeter spatium et primordia caeca.

This “desertum spatium” is that *woo wei, url woo puh wei* (Tao te king, B. i. c. 37), that *which is not, and is everywhere*; and the *perfect men*,—as the Tao priests in their humility call themselves,—try in many ways to explain this something-nothing, or nothing-something, and I dare affirm that the idealism of the Neoplatonicians remains far behind the abstract abstractions of the Taos. One of the most extraordinary works of this kind is a small book called 經靜清常 Chang tsing tsing king (Deserti aeterni spatii liber normalis) which, as the chief works of this kind, is ascribed to Laotse.

Concerning the last point,—the cause of all effects, the worshippers of Buddha are divided into four sects, (Ayeen Akbery, ii. 436, London ed. 1800-8), and every sect describes the Nihilism, or Nirvâna, in its own particular way. The descriptions of the Nirvâna (written in the Chinese characters 槃涅 Nie pan, and sometimes also with other characters of the same sound), as they are found in Chinese Buddhistic works, have a strong tendency to an eternal matter, to *primordia caeca*. The Chinese

translate Nirvâna by Yuen-tseih (12536, 10767) *stillness* or *inaction on all sides*. Matuanlin has some good critical remarks on this point. (B. 226, p. 12r.) He shows the impossibility of something coming out of nothing; and it is the opinion of this learned critic, that the doctrine of Laotse is in this respect not different from the doctrine of Buddha. "Examining this work (he speaks of the Pradjaking, containing the esoteric doctrine of Buddhism), the sentence—NIHILITY, the ruler, containing *every-thing*, and ENTITY, the ruler, imply the same meaning. For this reason therefore it is falsely said that in the beginning was Nihility. If Entity, that will say things which have existence, would not exist, you could in consequence of this dogma not speak of any existence at all, and all that really exists, would only appear like visions in a dream, bubbles, shadows and cloudy vapours, and lastly revert into Nihility. Both expressions, Nihility and Non-Existence imply the same meaning, and *that Non-Existence* is the state of undisturbed repose (Tsing tsing, desertum spatium). The followers of Lao explain *Nihility* by the words *quiet* or *stillness*, which is in reality the explanation of the followers of Buddha."

These are the actual words of Matuanlin. That which is frequently quoted under his name being extracts only of former works, to be met with in his Encyclopædia.

INTRODUCTORY REMARKS

TO

BOOK I.

THIS is the rule of Buddha⁽¹⁾ for the priesthood. Till the fifth moon before the summer solstice, let their minds be closely directed to the Laws and Regulations; from the fifth moon upwards, let them attend the tutor's instructions, and give themselves up to religious exercises.⁽²⁾

Before the head and beard are shorn, they receive the following ten laws, and then they mount the altar, where they receive all the other laws.⁽³⁾ From this moment they are really Shamans, for these laws are the foundation of our doctrine. But when they first receive these laws, neither the stupid man, from his want of judgment, nor the lazy, from his carelessness, can come to a proper understanding of them.

If the regular course of study is once disturbed, you cannot hope to arrive at the dignity of a Bhaga or a Bodhisatwa,⁽⁴⁾ which indeed is a great pity. I have therefore taken in hand this summary of the ten laws, and written this commentary, that it may serve for instruction to the ignorant, and enlighten in every direction. He who wishes to become a priest must give implicit obedience to this summary,⁽⁵⁾ be sincere and far from all wickedness, this will carry him to the steps of a Bhaga,⁽⁶⁾ and, at a distance even, towards the foundation of a Bodhisatwa.⁽⁷⁾ Now it is easily to be seen, that the way to perfection is made clear if the instructions regarding the laws are clear and distinct, and if the mind of the priest is attentive. For those who are anxious to be enlightened, I have taken the trouble to arrange in a certain order the several precepts, which are dispersed in many books. I will add, that the following ten Laws are contained in the sacred book of the Ten Laws of the Shamans, as commanded by Buddha himself, to the son of Sarîra or Sarîraja, and published by Lohla.⁽⁸⁾

NOTES.

(1.) It is now generally known that *Buddha* (in Chinese *Fo* or *Fo tow*, written with various characters) is only the title of the Muni, Shakia—"perfect knowledge or wisdom." The signification of this Sanscrit word is, like that of many others, very well known to the Chinese worshippers of Buddha. They translate it by

覺淨

Tsing kio (Matuanlin, B. 226, 1r), and say that the proper name Shakia means anybody *who* is able to *exercise humanity* (neng jin, Matuanlin, l. c. 7 vers. Shamun jih yung, p. 29), which is, as far as I know, also correct. *Shakia* is evidently derived from the root शक्, which has among other significations also, that of being *able*. There can be no doubt concerning the period when Bhudda appeared; the best Chinese authors universally give the 24th year of Chao wang of the dynasty Chow, as the date of his birth. There are indeed two different assertions, but these appear to be mistakes; one of the numerous Bodhisatwas is probably taken for Buddha himself, and thus we may easily explain all the differences in the accounts of the "redeemer of this age." In modern Chinese compilations there are sometimes wonderful mistakes relating to Buddha and his doctrine. In a large compilation of sixty books, made by command of the last Governor-general of Kwangtung and

Kwangsi, by the command of his Excellency *Yuen*, it is said that the *Folang* (in former times the empire of the *Franks*, now only *Frenchmen*) are so called, because they were the oldest worshippers of Buddha; and that after that they were converted to the religion of *Tëen-choo*, the Lord of Heaven, *viz.* to Christianity. 南

述叢嶺—(“Memoirs of the South of the

Meiling Mountains,” printed at Canton in 1830, in 18 vols. Book 57, p. 106.) In all authentic histories, as in the Kangmoo, in many passages of the twenty-three immense historical collections in the original works of the Chinese Buddhists, as well as their translations out of the Sanscrit:—in all these works the account of the birth and life of Buddha perfectly corresponds, and is given nearly in the same words. Shakia was born at Kapilapur (Oude, see Preface) the 8th day of the 4th moon in the 24th year of Chao wang; whose reign began in the year 1052 before Christ:—that is the month of April or May of the year 1029. He died at seventy-nine years of age, 950 before our era, and was a contemporary of Solomon, Sesostris, and Theseus. It would carry us too far to give here a detailed notice of Buddha’s life.

(2.) It is said in the comments on this passage, that in the same manner as different bodies require different medicines, so different minds need different studies. These

studies are then brought under twelve different divisions, like the sciences of the followers of the Nyâya. (Abul Fazel, ii. 403.)

(3). The great rule of 250 laws, as it is said in the notes on this passage, which every Bhaga has to observe.

(4). The Chinese word *Kao* (*high*) in the text, signifies the title of a Bhaga; the term *Yuen* (*remote*), that of a Bodhisatwa.

(5). The Bhagavad Gita is, in many respects, the best commentary on the Buddhistic tenets. (Bhag. II. 50, p. 74, ed. Schlegel). “Mente devotus in hoc ævo utraque dimittit bene et male facta.” This state of mind, under the name of योग *yoga*, is very much spoken of by the greater portion of the Indian philosophers; particularly by Patanjali, whose school is distinguished by that name. In the Chinese-Buddhistic works this word is written Show-koo (9353, 6480), and commonly taken in the sense of a period.

(6). भग *absence of passion, religious tranquillity*, is written in Chinese by the following characters 丘比

Pe kew, and means a higher class of the priesthood. Perhaps this word is merely an abbreviation of the second order of the five classes of the priesthood, called Bhikshu. (Hodgson, l. c. p. 25.) The Chinese-Buddhists call a

Nun, Pekewne, 尼 (the two first characters are the same as in Bhaga,) which is the Sanscrit word भगिनी Bhaginî, sister. I have already remarked, that the Chinese very often take the first or the last syllable of a foreign word for the whole ; so they say Ne for Bhaginî, kœ (5674) for kalpa, &c.

(7). The Chinese write this word *Poosa*, and it is now generally taken in the sense of “ *spirit, a supernatural being.*” A Poosa and a 仙 Sœn, of whom the followers of Lao know so many stories, is nearly the same :— they are intermediate beings between men and the supreme power. In the true meaning of the Buddhistic doctrine, a Bodhisatwa is, what the word clearly implies, a being who acts by the *spirit of wisdom*, and remains only one step behind *Buddha*—behind *Wisdom itself*. A Bodhisatwa is like the Pope, who acts by the *holy spirit*, but is not the holy spirit himself. The Dalailama, who is always a Bodhisatwa, and the Pope, are both considered the vicars of God. Since the death of Buddha the world has been favoured with many Bodhisatwas, and the legends of them are not less dull or extravagant than the lives of the Saints of the Roman Catholic church.

(8). We have here nearly a whole Sanscrit line in the text, 弗利舍 she leih fe means Sarîraja, the

offspring of Sarîrinî; a lady who, as we read in the Chinese notes on this passage, was so called, because she was exceedingly beautiful. Sarîra (sarîrin adj.) means *body, matter*, and also a certain water-bird called *Tsew*. The father of Sarîraja was a Po lo mun, or Brahman, and called Te han lun sze. Lohla,

लोल 羅 睺 羅

Lo-how-lo, is the son of Buddha himself, born from miraculous conception. Sarîraja and Lohla, like Mahâkâya and Ananda, are two of the first ten disciples of Shakia, who are so often mentioned in all Buddhistic works. The Chinese say that the name Lohla means *to take hold, to desire*, which is the real signification of the Sanscrit word; it is also an epithet of Lakshmî, the goddess of fortune. Lohla explained the doctrines of Buddha, and it is said that he divided the priesthood into different classes. The name of Lohla occurs as the last under the ten disciples of Buddha. There are, if I remember rightly, some remarkable passages regarding the composition of the Buddhistic Scriptures in the notes to the translation of the Mongolian historian Sätzen, by Schmidt.

FIRST LAW.

THOU SHALT NOT KILL ANY LIVING
CREATURE.⁽¹⁾

Commentary.⁽²⁾

No living creature shall be killed, whether it be of the higher class of beings, as a Buddha, a perfect man,⁽³⁾ a teacher,⁽⁴⁾ a priest,⁽⁵⁾ or father and mother; or of the lower class of beings, as a grasshopper or the smallest insect:—in one word, whatever hath life thou shalt not kill. Whether now any man kill with his own hand, or command any other to kill, or whether he only see with pleasure the act of killing—all is equally forbidden by this law, and many other things which cannot be described one by one. It is related in the Scriptures⁽⁶⁾ that Buddha, in the winter season, hid a louse in the hole of a tree, that he wrapped it up in silk and fed it with the best things, lest hunger and cold should destroy it; he filtered the water over and over again that he might not swallow an insect; so compassionate did he feel for every

being. If he took so much care concerning the smallest creatures, you can presume how he acted towards large ones ! If a man thus walks in the ways of compassion, is it possible that he could hurt any thing intentionally ? The Scripture says, therefore : “Thou shalt be kind and benevolent to every being, thou shalt spread peace in the world, and renovate it by the law ; if it happens that thou seest any thing to be killed, thy soul shall be moved with pity and compassion. Ah, how watchful should we be on ourselves !”

NOTES.

(1). If we consider how lazy the ancient Greeks were in acquiring foreign languages, we shall be astonished at the general accuracy of their information, regarding “barbarians.” Of the army of Alexander, only one person of consideration, as Arrian says, (*Μόνος τῶν ἄλλων Μακεδόνων μεταβαλὼν τὴν Μηδικήν, καὶ φωνὴν τὴν Περσικὴν ἐκμαθὼν* (Πευκέσης).—De Exped. Al.vi. 30.) learned the Persian language, and, perhaps, not one of the Greeks understood a word of the Indian languages or dialects, nevertheless they had very good information regarding the laws and customs of India. This law of some Indian priests or philosophers, as the Greeks call them, is

mentioned by many of the ancients, and was also the law of the Pythagorean school, which comes nearer than any of the other Grecian schools of philosophy, to an oriental priesthood. It is not to be wondered at that particular customs have often been taken as a general law. If Megasthenes says (Strabo xv. 1. p. 292, ed. Tauchnitz), that the Brahmans in general do not marry and do not eat of any living creature (*ἀπεχομένους ἐμψύχων καὶ ἀφροδισίων*), he is in the wrong ;—only particular sects, as the Buddhists, follow these customs. That the Greeks give us no information at all about the Chinese, was certainly not their own fault. The barbarous seclusion of the Chinese from all foreigners, and their haughty manners, from the very beginning of their history, towards all surrounding nations, may easily account for it. We know from Chinese and from Greek authorities that the two empires once bordered on each other. *Καὶ δὴ καὶ μέχρι Σηρῶν καὶ Φρυγῶν ἐξέτειναν τὴν ἀρχὴν*, Menander and Demetrius.—(Strabo xi. 11. p. 429.)

The Phrynes may have been one of the western tribes of the Heung noo, who in the flourishing times of the Greek empire in Bactria, acknowledged the supremacy of the Chinese. See an extract from the Encyclopædia of *Too she*, which is the foundation of the Wen heen tung keaou. Tooshe lived under the Tang, and gives no later information than the year 756 of our era in this work ; B. 340. p. 2. v. Of these Heung noo

speaks Euthydemus, king of Bactria, to Antiochus and says, that it is necessary to his own and to Antiochus' preservation to civilize these barbarians. Πλήθι γὰρ οὐκ ὀλίγα παρῆναι, τῶν Νομάδων, δι' ὧν κινδυνεύειν μὲν ἀμφοτέρους, ἐκβαρβαρῶσθαι δὲ τὴν χώραν ὁμολογουμένους. Polyb. Hist. iii. p. 222, ed. Tauchn.

(2). In the original are always the words 日解

keæ yue, "the explanation says."

(3). 人聖 Shing jin, this is an expression borrowed from the school of Confucius. The Chinese Buddhists affect sometimes to use such expressions; there are even Buddhistic editions of the Ta hïo and the Chung yung, with copious explanations in their own sense. I have myself a copy of this great literary curiosity; two works of the sect of Confucius, with Buddhistic explanations.

(4). गुरु Guru. It is well known what respect every Hindoo entertains for his tutor (Abul Fazel, ii. 292); particular rules concerning behaviour to the tutor will be found in the second part of this work.

(5). 伽僧 Sankea, generally only the first syllable is written, *San*; it is the Sanscrit word सङ्ग Sanga, union. Another common Chinese denomination of a Buddhistic priest is 尚和 Ho shang. The following is the beginning of the Ming scang mun in the often

quoted Shaman's Breviary: "Fo to, Tama, Sangkea, that is Buddha, the religion, (Dharma) and the priesthood, the three excellencies. The word Sang implies all together, Sang tsze yun chung;" it is the accurate Sanscrit explanation as given by Hodgson. This is the Buddhistic triad, the "three excellencies," (which really are only one,) ingeniously explained by Hodgson in his letter to Colebrooke, by Schmidt and Rémusat. In the notes to the Breviary of the Shamans, p. 43r, the word Ho shang is merely translated "a teacher of our doctrine." I cannot guess what Sanscrit word *Ho shang* may be.

(6). To give the proper sense of the terms of the Buddhistic doctrine, we are often compelled to make use of the sacred expressions of our own religion. Both Hyde and Prideaux did the same, regarding the religion of Zoroaster, and it is very remarkable that Gibbon seems to blame them for it!—Decline and Fall of the Roman Empire, ch. viii. n. 17.

SECOND LAW.

THOU SHALT NOT STEAL.

Commentary.

THOU shalt not take any thing, be it gold or silver, a cloth, or an utensil, a needle or a plant; on all which is not given to you, you shall not lay your hand upon. Whether it belong to the monastery, or has only been given in trust; whether it belong to the priests, to the magistrates, the people, or to any person ;⁽¹⁾ whether it be taken by force, by stealth, or by fraud ;—all this, even to giving less or taking more than the exact public taxes, all this belongs to the act of stealing. It is stated in the Scripture that a Shaman took seven fruits belonging to the monastery, another some pastry belonging to the priests, and again another a little from a honeycomb, which belonged to the priests,—and they altogether fell into hell.⁽²⁾ The Scripture moveth us therefore, rather to cut off the hand than to

take any thing which doth not belong to us.
Ah, how watchful should we be over ourselves!

NOTES.

(1). In the comments on this passage, it is said, that the author means objects belonging to spirits and demons.

(2). 獄 yoh, or tih yoh, “the prison within the earth,” Hell. The Buddhists in China entertain in the exterior doctrine the same views regarding hell, as the vulgar people in Europe. The whole world consists, according to them and the Brahmans, of seven different continents or islands (dwîpas), of which one is the habitation of the human race, the other six form the different degrees of hell.—Ayeen Akbery, ii. 311. This will be made clearer by many passages in the second part of this work. It is known that the Japanese received their civilisation from China, and there can be no doubt, that the Buddhistic missionaries were also Chinese. The Buddhists in Japan use either the Sanscrit words, as the Chinese corrupted and abbreviated them, or else the Chinese translations. For instance, they write *hell* with the two before quoted syllables, and pronounce them *Tsikoks*.—Medhurst’s “English and Japanese Vocabulary,” Batavia 1830, p. 49.

THIRD LAW.

THOU SHALT NOT BE LEWD.

Commentary.

IN the five laws of the laity ⁽¹⁾ it is commanded not to nourish any illicit desire, and the ten laws of the priesthood forbid desires at all,—the least intercourse between one sex and the other is a breach of these laws. In libro *Ling yen king* ⁽²⁾ nominato traditur, virginem quandam vestalem, *Pao lëen hëāng* (*i. e.* speciosum lilium odoriferum ⁽³⁾) dictam, secreto corpus suum pollutam, in animo suo dixisse: “corpus meum polluendo neque neco, neque furor; itaque scelus meum in populo non innotuerit;” quum vero semetipsam commovere inciperet, ad ignem vitiosum extinguendum, viventem ad inferos decidisse. If men of the world kill themselves and ruin their families by such desires, how could those who have left the world and belong to the church ⁽⁴⁾ transgress this law! This desire is the foundation both of life and death; wherefore the Scripture moveth us, saying,—though the connexion between man and wife is the source of Life,

Death is however the consequence if there be any thing impure in it. Ah, how watchful should we be over ourselves !

NOTES.

(1). These are the present five laws of our Catechism, and spoken of by Couplet in his preface to *Confucius, Sinarum Philosophus*, p. xxx. *Quinque dari præcepta: primum ne rei viventi dematur vita; secundum, ut abstineatur furto: tertium flagitio et turpitudine: quartum mendacio: quintum vino. Sic nimirum salutis nostræ hostis honesti rectique specie fraudes et insidias suas occultat.*—Buchanan in the *As. Res.* vi. 271.

(2). There exist different works under the same name, I have myself three different books or kings, called 嚴楞 Ling yen; they are all published under the Tang dynasty, and were translated out of the Sanscrit. लिङ्ग implies a sign or an emblem, by means of which any object is recognized, or made manifest. The Chinese Buddhists speak of six senses, which they call the six roots, seeing, hearing, smelling, speaking, feeling, thinking; these senses stay in the mind of men like guests, and it is wrong to make any use of these temporary companions, *Poo shen jung che.* (The Shaman's Breviary, p. 32 v.) The Lingaking is spoken of as a book which opens the door of the Nirvâna, teaches to despise the senses and to

have its attention only directed to one object. (Matuanlin, l. c. 14, v. 162.)

(3). This was the monastic name of the Bhagini, or sister; men and women change their name when they leave the world and go into a monastery. The Roman Catholics observe, as it is well known, the same custom.

(4). The reader may remember that church, kirk, kirche, église, &c. are only different corruptions of the Greek word *Ecclesia*, which implies the same meaning as Sanga, union or unity. A chronicler of the middle ages would probably have translated the words of our text, choo suh wei sang; by the following words: Relinquit sæculum et monachus factus est.

FOURTH LAW.

THOU SHALT NOT DO WRONG BY THY MOUTH.

Commentary.

THERE are four ways of doing wrong by speaking. *The first way is*, to lie, that means to state any thing which is not true ; as if you say any thing is, which is not, or when you say any thing is not, which is ; if you say you have seen any thing which you have not seen, or that you have not seen what you have seen :—in one word, to say any thing which really is not so.—*The second way is*, by idle and vain speaking ; that is, to express yourself by embellished and affected words, or by luxurious passionate songs, producing impure desires, leading to sins, and bewildering the mind. *The third way*, by vulgar and coarse language ; to speak ill of people in a direct or indirect manner. *The fourth way is* by duplicity, to speak in one way to one and otherwise to another ; to speak differently to relations and friends, causing disorder by so doing ; to praise people to their face, and to cavil against them

when they are gone ; to say what is true if they are present, and the contrary behind their back ; to accuse any man of a fault without being sure of it, or to hide his good qualities,—these are the ways to do wrong by the mouth.⁽¹⁾ Every body can, by governing his tongue, rise to the four steps and become a perfect man ;⁽²⁾ a fault of this nature is the greater because it spreads over the world.

There are exceptions where craft or deceit is permitted ; if it is to prevent an enormous crime, if it is with an intention of pity and commiseration to renovate the world,—in these cases it is no crime.⁽³⁾

If people in former times considered the precept not to do wrong by the mouth, as a summary of all good behaviour, how much more should this be the rule of those who have been instructed and have *left the world* !⁽⁴⁾

It is related in the Scripture, that a young Shaman once ridiculed a little an old Bhaga, saying that in reading the Scripture, he barked like a dog. The old Bhaga, who happened to be an Arhan,⁽⁵⁾ caused this young Shaman to

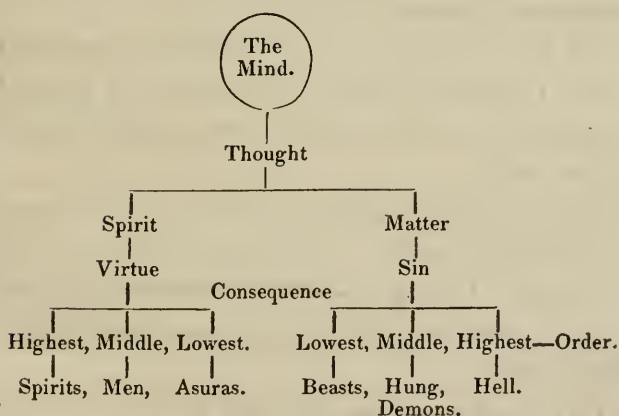
repent instantly, that he might not fall into hell and be transformed into a dog. Such were the enormous consequences of one wrong word ! It is, therefore, said in the Scripture, that *people of the world* have a hatchet in their mouth by which they destroy their body. Ah, how watchful should we be over ourselves !

NOTES.

(1). The Bauddha of Nepaul said, that *pâpa* evil, (in Chinese *po po*,) is of ten kinds ; first, murder ; second, robbery ; third, adultery ; fourth, lying ; fifth, secret-slander ; sixth, reviling ; seventh, reporting such words between two persons, as excite them to quarrels, and those last four *pâpas* are called *Vâchaka*, i. e. *derived from speech*.—Hodgson Sketch of Buddhism, p. 22.

(2). According to the ethics of the Chinese Buddhists there are four degrees or steps in ascending to become a perfect man ; the names of these steps are Sanscrit, and are significative as *free from desire, self-observation*, etc. In our text only two are quoted, *Shei to wan* (Shrotâpanna) and *Sse to han* ; at this degree people have already overcome six out of the nine classes of desires. The Chinese transcriptions of the names of the four steps, may be seen in Matuanlin, l. c. 1 v. The Chinese style which the followers of Buddha employ, differs very

often, in words and in construction, from the style of the best Chinese authors ; here, for instance, they do not use the common Chinese word for *steps* but 果 *kô*, which properly means *fruit*, and is perhaps only the first syllable of the Sanscrit word क्रम *krama*, a *step*, a *degree*, an *order* or *succession*. *Kô* is a word to which they are very partial, and they use it always in this signification. They divide all creatures into six *kôs* or orders ; and this division affords an insight into the whole dogmatical system of their religion. I subjoin a figurative delineation of these orders taken out of a Buddhistic work :—



This table is taken out of the “ *True Tables of the Religion*,” a very useful work, which I have already quoted above—(See IV. 28 v.) It must of course be understood

in the sense of Metempsychosis. The place of the *hungry demons* corresponds to that of purgatory in the Roman Catholic church. The Asuras असुराः were the Gigantes of the Indian mythology; they made war against the gods, who were in need of Arjunas to conquer them. See an episode of the Mahabharata concerning the battle of Arjunas against these demons in the *Diluvium cum tribus aliis Maha-Bharati præstantissimis episodiis*, by F. Bopp, Berolini 1829, p. 85. Asuras is written

in Chinese 羅修阿 . Oh sew lo—so disfigured is the word in the “flowery language,” which has no *a* and no *r*. The Japanese have the same word, and pronounce it Yu-oore-i.—Medhurst, p. 49.

(3). In the comments on this passage an instance is given to explain this Jesuitical maxim, how to withhold a sportsman by crafty and fraudulent words from killing an animal.

(4). The Chinese before and after the introduction of the Buddhistic doctrine. A Christian missionary would have said, “If your heathenish forefathers have done this, how much more should you who are enlightened by Christianity?”

(5). *Arhan* means the first rank in the priesthood; the word is derived from the Sanscrit root अर्ह् *arh*, *having worth*. It is written in Chinese O-lo-han, and very often only lo-han. The Buddhists seem to have

translated the whole Sanscrit literature into Chinese, and I do not despair to find, sooner or later, the Mahabharata or the Ramayana in the "flowery language." The battle of Indra and the other Gods against the *Asuras*, and a symbolical explanation of it, are to be found in "The true Tables of the Religion," II. 16. It may be regretted that the Buddhists do not acknowledge the Vedas, and we cannot expect, therefore, that they should have translated them into any other language; they are only mentioned in the Chinese-Buddhistic works, with short bibliographical notices, as containing heretical doctrines. In the Shaman's Breviary, p. 33 r., it is said, that there exist *ninety-six* different heretical sects; "but it seems not advisable to speak of these false doctrines, *fei ching yin keae to.*"

THE FIFTH LAW.

THOU SHALT NOT DRINK STRONG LIQUORS.

Commentary.

THIS law commands us not to drink any intoxicating liquor. There are many sorts in the western frontier countries,⁽¹⁾ as liquors made of sugar-cane, of grapes, and of many other plants ; in this country (China), it is the general custom to make a strong liquor from rice—of all these thou shalt not drink ; with this exception, when thou art sick and nothing else can restore thy health, and then it must be known by all that thou drink strong liquors. If there be no reason for it, thou shalt not touch any liquor with thy lips ; thou shalt not bring it to thy nose to smell at, nor shall thou sit in a tavern, or together with people who drink spirits.

Yu was very much grieved when *E* and *Ho* invented wine, and *Chow* ruined the empire in making pools of wine :⁽²⁾ should then a priest not abstain from wine drinking ?

There was once a certain Yew-po-han (Yogi ?) who, by breaking this law violated also all others, and committed the thirty-six sins ; you can see by this that it is no small sin to drink wine. There is a particular department in hell⁽³⁾ filled with mire and dirt for the transgressors of this law, and they will be born again as stupid and mad people, wanting wisdom and intelligence. There are bewildering demons and maddening herbs, but spirits disorder the mind more than any poison. The Scripture moveth us, therefore, to drink melted copper sooner than to violate this law and drink spirits.⁽⁴⁾ — Ah, how watchful should we be over ourselves !

NOTES.

(1). 域西 Se yu. The meaning of these words is very extensive, and changes from one century to another. All the countries within and without the north-west frontiers of China, and the northern part of Hindostan, are now comprehended under this denomination. In a Chinese work in eight books (of which Father Hyacinth translated some extracts) called *Memoirs on the Western Frontier Countries*, printed in the year 1778 of our era, twenty-nine different places and people are described, under which are comprehended *Hindostan*, *Kashemir*,

Russia, and the whole country, which in the Chinese geography is called “the new frontier,” *i. e.* Hami, and little Bucharia. There is a place or a country called, سیو Siyu in the Tables of Abul Fazel, Ayeen Akbery, ii. 345.

(2). These are allusions to passages in the Shooking. Yu is the emperor of the dynasty Hia, and Chow the last dissipated prince of the dynasty *Yin* or Shang.—Gaubil Chooking, p. 42, 141, 142.

(3). The Buddhists divide hell—Narâka in Sanscrit—into eight departments, to which they give particular Sanscrit names. Their description of the various punishments in these various departments of terror and desolation are similar to those in the celebrated *Inferno* of Dante. A figurative delineation of hell is given in the “True Tables of the Religion,” ii. 26 v. I have taken the word “wine” in the text for a beverage of every description. The old Greeks already knew something about this Indian custom; ἀφροδισίων χωρὶς καὶ οἶνου, says Strabo of some Indian priests or philosophers, (B. xv. vol. iii. 293, ed. Tauchnitz). The followers of Laotse drink wine, and these monks have in general a very easy Rule (Regula), in comparison with those of Buddha. The followers of Confucius say, that eating is good for the Yang and drinking is good for the Yn-principle. These men are desperate philosophers, that which is not Yang is Yn, and what is not Yn is Yang !

(4). Also the laity, men and women, shall observe these first five laws. See 用曰門沙 *Sha mun jih jung* (The Breviary of the Shaman, p. 18 v.) This is noticed in one of our former notes ; but it has already been stated by Hodgson, that we must carefully separate Buddhism *as it is* and Buddhism *as it ought to be*, according to the Scriptures. Few Buddhists in China observe these five first laws.

THE SIXTH LAW.

THOU SHALT NOT PERFUME THE HAIR ON
THE TOP OF THY HEAD, THOU SHALT NOT
PAINT THY BODY.

Commentary.

It is the custom in India to perfume the hair on the top of the head with flowers ; they wind up their hair with flowers to give grace and dignity to the head. In this country they have also different coverings of the head, embroidered with gold and precious stones, with silk and cotton. The principal men in India also paint their bodies ; they use the root of a celebrated

fragrant plant, they spread it over the inner garment near the body; these people also carry with them other incense and different sorts of cosmetics. How could a priest use such things? He, who according to the precepts of Buddha has only three coarse hempen cloths,⁽¹⁾ and out of compassion would not destroy any thing, how could he use the hairs of any animal, or the produce of any insect? Only an old man of seventy years of age with a bald head, who would feel cold, may use a cap, all others shall not.

Yu, (the founder of the dynasty of) Hea, wore a coarse cloth, and also Voote of the dynasty of Han; does it then become⁽²⁾ feudal Kings (Reguli) or ministers, or, I will say, men of understanding, to covet ornaments, to look for incense and to adorn their bodily frame? There was in former times a Kaou sang (high priest),⁽³⁾ who used one shoe latchet thirty years, how much more should common people do so!—Ah, how watchful should we be over ourselves!⁽⁴⁾

NOTES.

(1). All that concerns the vestments of the priests is explained in the second book.

(2). Han Voo (te), began to reign in the year 140 of our era.

(3). It is said in the notes, that this is a celebrated priest who lived under the Tang dynasty; being only sixteen years of age, he left his parents and went into a monastery.

(4). I have myself seen Buddhistic priests or monks walking during the greatest heat in the streets of Canton, without a covering on the head; the nuns have a cloth bound round the head.

THE SEVENTH LAW.

THOU SHALT NOT BEHOLD OR HEAR SONGS,
PANTOMIMES, AND PLAYS, NOR SHALT THOU
PERFORM THYSELF.

Commentary.

THE word 歌 ko, means every song sung by the human voice; the word 舞 woo, means the postures and shows made with the whole body; 妓倡 chang ke, means plays accompanied by different sorts of instru-

ments. You shall not do any thing like this, neither shall you go to hear or see other people performing. In former times there was one Sëen,⁽¹⁾ whose spirit was corrupted by listening to singing girls, by listening to sweet and melodious voices ; if such beings can be spoiled by seeing and hearing, how much should you take care of yourself !

There are stupid people in our times, who sing lewd and profligate songs to the Peipa and Naou,⁽²⁾ would they not withdraw themselves from such music if the Chinese law (the doctrine of Confucius) could be universally regenerated by all the Buddhas!⁽³⁾ People who are educated for a Buddhistic monastery, who are taught to follow the law of Buddha and to administer at the altar, how could they do such things ! Death and life, this is the difference between the laity and the priesthood ; how were it possible that the clergy could forsake their sublime office and run after dissipated music !! Also the games of chess and dice, and other similar sports⁽⁴⁾ of this description, carry the mind off from the right way, and plunge it into

faults and crimes. Ah, how watchful should we be over ourselves !

NOTES.

(1). The Sëens are considered supernatural beings, like angels and cherubims. The followers of Laotse use the word *Sëen* in the same signification as the Buddhists *Pousa* or Bodhisatwa. It has sometimes the signification of the Sanscrit *Muni*. *Seen* is written by a character compounded out of *man* and *mountain*, and answers, therefore, very well for *Muni*. This character is sometimes written Sëen (8939), *immortal*; “these are spirits who walk about in the shape of men, but do not die,—there are ten different classes of these spirits.” “The True or Standard Tables of the Religion,” B. i. p. 15, v.

The Eclectics, that is to say, those who think that the doctrine of Confucius, of Laotse and Shakia, is one and the same, make no distinction between Sëens and Pousas; they call Laotse a Pousa, and Buddha a Sëen. These Eclectics are very numerous in China, and it appears that the government, which is far from any fanaticism, considers it a matter of policy to incorporate the said three doctrines together so that there should not remain any difference of religion in the empire. There exists indeed only a small body of Mahometans

in China in comparison to the population at large, and not more than about 150,000 Christians. The Mahometan worship is permitted by law, but to become a Christian is now considered as high treason.

(2). The Peipa is an instrument very much like the guitar; it has only three strings. The Chinese class the different musical instruments after the number of their strings, as a three-stringed, a six-stringed, etc. The Naou (7909) is a kind of trumpet. They have peculiar musical notes, and songs and notes printed together to be sung in society. Their music sounds very bad to the ear of an European, as it wants both harmony and variety.

(3). Every body who intends to go into a monastery must have the permission of the civil authority, a regulation which cannot please the priesthood, as it is their desire to bring the whole empire under the Law of Buddha. (See some regulations concerning the priesthood, in Staunton's Penal Laws of China, p. 42, 83, 118.)

(4). The game of chess must have been very old in this part of the world, it is mentioned as early as in Mencius.

THE EIGHTH LAW.

THOU SHALT NOT SIT OR LYE ON A HIGH AND
LARGE COUCH.

Commentary.

THE couch must be conformable to the rules of Buddha ; the couch of him who reigns now over the world⁽¹⁾ was not higher than eight che :⁽²⁾ surpassing this measure is a crime. Also, it is not becoming to use boards, which are varnished, adorned with flowers or finely carved, nor silken mats. In former times people used to sit down on grass, and in the night-time they lay under a tree ; now that we have beds and chairs, they should not be made high and large to gratify the sensual feeling of the body.

Hëë-tsun the *honourable* perseverance, never sat on a mat.⁽³⁾

Kao fung sheao chen sse, The master of the high, sublime, and abstract contemplation, stayed three years, and never asked for a bed, or chair.

A priest in the monastery, Woo ta the sublime Understanding,⁽⁴⁾ was destroyed by incense on his seat (which was only two cubits too high). If such a man was unfortunate, how were it possible that we should not be watchful over ourselves !

NOTES.

(1). 來如 *jo lae*, that is the Buddha for our age for this world, or Kalpa ; these words, *jo lae* are a verbal translation of the Sanscrit *Tathâgata*. There are different Buddhas for the different ages ; at the end of our Kalpa there will come another in great glory.

(2). A Che, or Tan-che, is the 19th part of a cubit, or Chũh.

(3). It is said in the comments, that Hëč-tsun was a native of India, that his proper name was *Nan seng*, i. e. he who had been born with difficulty, or the Hard-born ; that he remained sixty years in the womb of his mother, etc. There are reckoned *twenty-eight* Buddhist patriarchs in India, and *two* or *three* in China. See the Shaman's Breviary under *Fo tsoo*, p. 31, v. The title of these patriarchs is *Tsun* or *Honourable* ; Hëč-tsun was the ninth or the tenth patriarch. See the Notes

to this passage. The story of Nan seng is similar to that of Laotse.

(4). The life of these priests is given at large in the Chinese comments; it possesses no interest at all for the European reader. The Buddhists in China, in Thibet, and in Mongolia, have large collections of *Acta Sanctorum*, and the translator has some Chinese publications of this nature. One is called Leih chao kin kang che nñen ke. The reader may permit here a remark or two about the Life of Apollonius of Tyana of Philostratus. That work, though fictitious, is of that kind which we call historical novels. Philostratus seems in his work to have laid down all that he could learn about India, and there are certainly many interesting accounts. He says, for instance, "that the Brahmans sleep on the ground, which is first spread with grass, wherein they delight," etc.; but it is very difficult to sift history from fables. (Vita Apollonii, l. iii. 15.)

THE NINTH LAW.

THOU SHALT NOT EAT AFTER THE TIME.

Commentary.

AFTER the time means after *noon*; a priest shall not eat after this time. The heavenly spirits eat in the morning; the Buddhas at noon; the beasts after noon; the demons at night,—therefore it becomes the priesthood (Sanggha) to imitate Buddha, and not to eat after the noon.⁽¹⁾ The hungry devils in hell hear the rattling of the wooden roller (by which the monks are called to dinner) open their mouths, and fire is then shut into their throats; for this reason we should stop eating at noon, but still more so after that time.

In former times there was a high priest who secretly shed tears at seeing smoke go forth from a furnace in the dwelling of a neighbouring priest after noon;—so strongly felt he the transgression of the laws of Buddha. But our generation is weak, and subject to many diseases; they can-

not sustain the weight of this law, and require to eat many times in the day. For this reason our elders have permitted the priesthood to take a certain quantity of herbs in the evening to prevent sickness. Being thus subject to transgress the laws of Buddha, you shall feel shame and sorrow; you shall pray to the hungry miserable demons; you shall be penetrated by pity and compassion; you shall not have either a large or a good meal, nor shall your thoughts hang after meat, etc. If you do not act so your crimes will be greatly increased.—Ah, how watchful should we be over ourselves!

NOTE.

(1). The following table, out of the true Tables of the Religion B. iv. p. 21 v. gives all the different classes of beings, spoken of in Buddhism; they are ten: Buddhas; Bodhisatwas; followers of Buddha, who understand the doctrine (Yuen-keo); followers of Buddha, who live merely according to the doctrine, without understanding it (Shing-heen); heavenly spirits (T'een-tao); men; asuras; beasts; hungry devils; sinners being in hell. I confess myself quite ignorant of the actual nature of these heavenly beings, or of what rank they may hold in the Buddhistic Theogony.

THE TENTH LAW.

THOU SHALT NOT HAVE IN THY PRIVATE POSSESSION EITHER A METAL FIGURE (AN IDOL), OR GOLD, OR SILVER, OR ANY VALUABLE THING.

Commentary.

THE word sāṅg (8813) in our text means *metal*, and figure means a *likeness*, consequently a *metal likeness*; *gold* is a metal which has originally a yellow colour, and silver can be used in exchange, like the yellow metal. A valuable thing means one of the seven valuable objects.⁽¹⁾

All avaricious and covetous men deviate from the right way, wherefore in the lifetime of Buddha all priests went a begging. They had no need to provide clothing or dwelling or make a fire. Buddha said that gold and silver are productions of the earth, of which you shall not make any use, and he who will hold fast on this precept, will attain perfect knowledge.

If it be so, can the followers of Confucius call

the disciples of Shakiamuni *beggars* ; we who procure food and goods enough, and do not care for tools of husbandry nor for gold ?

In our time it is not always possible to get food by begging, being abroad in the country, or being in a town, or travelling in a foreign territory ; in all these cases it is permitted to be provided with silver and gold. Being thus in need to transgress knowingly the laws of Buddha, you shall feel shame and sorrow, and always have your mind directed to poverty.

If you are compelled to wander about, you shall not call at a public inn ; you shall not heap up food ; you shall not transact mercantile business, nor in general carry with you any precious cloth or thing of value. If you do not act so, your fault will be very much increased.—Ah, how watchful should we be over ourselves !

NOTE.

The translator takes the liberty to recommend to the reader, the perusal of the “ Remarks on the Religious and Social Institutions of the Inhabitants of Bootan, by the late Sam. Davis, communicated to the Royal Asiatic Society by J. F. Davis,” London, 1830. Those Remarks

may, in many respects, serve as a commentary on our present Catechism.

(1). The seven valuable objects are: gold, silver, pearls, the yŭh, &c. There are yet three other sorts of precious stones, mentioned in the notes.

BOOK SECOND.



THE REGULATIONS.

INTRODUCTORY REMARKS.

ACCORDING to the laws of the Buddhistic priesthood, any Shaman having completed twenty years of age, and being willing to receive all the remaining laws,⁽¹⁾ if he cannot answer all the questions which are put him concerning the duties of a Shaman, he will not receive the additional laws. Supposing now any body could be received without knowing the duties, the manners and customs of the priesthood, it would be difficult for the Shaman to find them out. It is necessary to be in the first place fully acquainted with these duties, in order that after having received the remaining laws you may easily walk in the way of Buddha, and easily perform that which becomes a Shaman; for this reason the examination begins with the laws.

In the following pages are the regulations regarding the manners and customs of the priest-

hood ; I have collected both the old and the new regulations, and brought them into this epitome that the young priest may easily understand them, and prepare himself to become a Bhaga. I found this mode of instruction very useful ; for people whose minds are not wholly given up to the law, are lazy and wish to amuse themselves ;—they will retreat from a large volume, but will feel no objections against an epitome. Seeing that there exists nothing similar, I prepared this Second book, to fill up the deficiency, that every man, who will be perfectly enlightened, may find all ready prepared for him.

NOTE.

It was a very tedious task to translate these, for the most part, insipid regulations ; but they show, more than any other work could do, the very soul of this monastic regimen. The learned reader may compare the valuable dissertation on the Religion and Literature of the Burmas in the sixth volume of the *As. Res.* p. 280 follow. In the eye of the philosopher, one husbandman is of greater value than the whole order of such people. What kind of virtue can that be which lives an idle and useless life upon the toil and sweat of the brows of the

other classes of the community, yet speaks of them, in spite of all this, with the greatest disrespect and contempt?

(1). The Rule (Regula) of a Bhaga, or Bhikshu, spoken of in the Introductory Remarks to Book First Note 3. See the ceremony of Ordination, translated from the Burmese, in the *As. Res.* vi. 280.

Priest. Have you completed your twentieth year?

Cand. My lord, I have completed it.

FIRST SECTION.

RESPECT TO BE PAID TO A CHIEF SHAMAN.⁽¹⁾

You shall not call a chief Shaman by his name.⁽²⁾

You shall not watch secretly his words.

You shall not discourse concerning the faults of a chief Shaman.

You shall not remain sitting if you see a chief Shaman, except under the following five circumstances: when reading prayers, during sickness, shaving yourself, eating, or being occupied for the monastery.

The novices are consecrated after the fifth moon of the summer solstice, when they are elevated to the dignity of an *Achâr*; after the tenth moon of the summer solstice they are next elevated to the dignity of a *Ho shang*.

NOTES.

(1). A great or chief Shaman, who has received all the laws, Show kiu keae jin. See the Notes to this passage.

(2). That is to say, by his little name, his *Ming*.

(3). Shaman seems to be taken for *Priest* in general, and then again for a particular rank in the priesthood. The Chinese write the Sanscrit word *Achâr*, or Achârya, which has the signification of praying, etc., by the following characters, 黎 闍 阿 oh shay le, and say it means *master of the doctrine*, a person who is able to instruct the younger Shamans. The Achârs are again subdivided into five classes. (See Notes.) The two last syllables *shay le* are found written with different characters, as chay le (465, 6947). There are so many names of the different ranks of the priests, and the proper names being generally significative, that it is not always easy to say what is a title, and what the name of a particular rank. “The learned among the Persians and

Arabians," says Abul Fazel, "call the priests of the religion of Buddha, *Bukshee*, and in Thibet they are styled Lama."—Aycen Akbery, ii. 434. The Bauddha of Nepaul says, that the first class of the priesthood is denominated Bhikshu; the second Vajra Achârya. But, in the notes, Hodgson states, that the *superior* ministry of religion is now solely in the hands of the Bandyas, entitled, Vajra-Achârya in Sanscrit; the *inferior* ministry, such Bhikshus are competent to discharge. (Sketch of Buddhism, p. 36.) It is very probable that the names and duties of the different ranks of the priesthood underwent a change from one century to another. Up to the present time, we know very little concerning the historical development of the doctrine and the institutions of Buddhism.

SECOND SECTION.

DUTIES TOWARDS A TEACHER (GURU).

You must rise early,⁽¹⁾ and knock or call three times before you enter the room of your master. If you are corrected by a Ho shang or an Achâr, you shall not contradict him; you must look upon a Ho shang and an Achâr like as on Buddha himself.

Like as you will not spit in a clean vessel, so you may not soil your heart by anger and vexation.

Regarding visits, it is to be observed, that, if your teacher or master sits in a contemplative meditation, you shall not pay him a visit.

If your master is about to go out, you shall not pay him a visit.

If your master eats, if he reads the Scriptures, washes his teeth, takes a bath, or is in any way occupied in his mind,—on all these occasions you shall not pay him a visit.

If the teacher shuts the door, you shall not stay outside till he goes out, and then pay your compliments,—but you shall knock three times, and if the door be not opened, go away.

If the master eats or drinks, you shall present him his food with both hands; having finished, you shall take the vessels away and place them in order.

Attending on your master, you shall not stay opposite to him, you shall not remain on a higher place, nor very far from him; it becomes you to speak with a low voice in the presence

of your master, yet so that it may be heard, and that his honour may not require any effort to understand you.

If you request your master to explain to you the origin and principles of the law of Buddha,⁽²⁾ you shall visit him in your best apparel, join the palms of your hands and kneel down; if the master begins to speak you shall be absorbed in hearing and thinking.

If you go to your master, asking any thing for your household, it is not necessary to kneel down, you shall stand sideways towards your master, and explain to him clearly what is the nature of your demand.

If the master be tired either in body or in mind, and asks you to go out, you shall retire without showing either joy or disappointment.

If you have committed any fault, you must not hide it or fear an investigation; on the contrary, you shall instantly go to your master, confess it with shame and sorrow, and ask forgiveness. If the master forgive you your fault, your sorrow and shame shall fade away, you may then appear clear and bright.

If the master says anything which really is not so, you shall not contradict him.

You shall not seat yourself in the empty chair of your master, nor lie on his bed, nor dress yourself with his clothes.

If your master sends you to carry a letter, you shall not open it privately nor give it to any man to look into ; having carried the letter to its destination, you shall ask if you have to stay for an answer ? if not, take your leave in a civil manner, and return without delay to your master.

If your master remains with a visitor in what place soever, you may stay either sideways or behind him, you shall only use ear and eye to seek for what your master may be in need of.

If the master be sick, you shall ardently endeavour to provide him with all that may be necessary ; you shall take care of his house and of his bedding, you shall provide medicine, congee, etc.

If your master dresses himself, you shall hold his shoes ; if he goes to a bath, you shall prepare all that may be necessary for the bath, etc. etc.

There are yet many things comprehended under this rule, how a disciple should behave towards his master, but they cannot be enumerated one by one.

SUPPLEMENT.

Being with your master you must not dare to sit down without his permission ; you must not dare to speak before he asks you, except if you are in need of any thing, then you may explain it.

Staying near him you shall not lean yourself against the wall ; you shall stay at his side with an upright body.

If your master wishes not to receive your visit, you shall desist from it.

If the master is seated with a visitor, explaining the law, you shall watch attentively every word.

If the master commands any thing, you shall perform it instantly without unwillingness or disrespect.

You shall, in a word, never appear afflicted or sorrowful before your master.

If any body calls upon your master to pay him respects, you shall not give to your master either a higher or an inferior title.

Every younger brother (of the monastery) shall choose for himself an enlightened master, follow him a long time and not leave him early; but if the master be really not an enlightened man, it becomes you to separate from him and to walk for yourself the road of virtue. Having need to leave your master, you shall consider his shame, you shall not give liberty to any passionate feeling as laymen are accustomed to do.

You shall not ramble about at a market or at any place where people meet together.

You shall not stay in a temple of the followers of Confucius and Laotsze.⁽³⁾

You shall not go into people's houses, nor shall you stay near a monastery of Nuns.⁽⁴⁾

If you provide any thing for your master, you shall not make a profit by it as men of the world are accustomed to do,—all these are sinful transactions.

NOTES.

(1). According to the monastic rule the night is divided into three portions; the midnight watch being past, the young Shaman shall rise, etc.

(2). In the Chinese text are used the two words *Yin yuen*, which are the same as *Yew yuen* (Morrison, under the word 12559), and refer to those principles of the Metempsychosis, which form the fundamental feature of the Buddhistic religion. These words denote that state of existence hereafter, which is dependent on the conduct of an individual in a former life.

(3). How could a priest of Buddha see bloody sacrifices, or look to a worship performed with wine and meat! this is totally at variance with the true doctrine, and a follower of Buddha dare not approach towards such sacrifices. This reason is given in the Chinese comments; the words *Shin meau* in the Chinese text mean the temples of the followers of Confucius and Laotsze, in opposition to the *Fo sze*, the temples or monasteries of Buddha.

(4). I do not know by what mistake these three regulations were placed here; they are again repeated under their respective sections.

THIRD SECTION.

ON GOING OUT WITH THE MASTER.

WITHOUT the master you shall not visit any man's house. You shall not walk or remain behind in a public place, where people meet to converse together.

You shall not look either to the right or to the left; you shall walk behind your master, with the head bowed to the earth.

Going out with the master and coming into a house, you shall stay near him till he asks you to sit down; and then you shall sit down.

Coming into the public hall of the monastery, when the master, or any other man, repeats his prayers to Buddha,—you shall not roam about or make any noise.

If the master ascends a mountain, you must carry with you something upon which he may sit, and you shall never remain far behind him.

If the master travels on the water, you must be near to support him; you must be grave and courageous whether it be deep or shallow water.

If you accompany him to a bath, you must have prepared the bathing-tub, the strings, and, in a word, all the things which your master may be in need of: all this is comprehended in this law, and could not be explained by many words.

SUPPLEMENT.

If, when walking about, you happen to come to a narrow passage, you shall lead the way.

If the master fasts, you shall be near him, and prepare all that he may be in need of; when fasting is over, you shall be near to him, and bring what is usual.⁽¹⁾

NOTE.

The gurus, or tutors, are to be considered as spiritual guides, or Confessors. If there could be the least doubt that Buddhism is a reformed Hindoo doctrine, and that the whole basis of Brahmanism remains unshaken, it would immediately vanish by a close comparison of the Buddhistic catechism with the laws of Menu,—the greater part of the Laws and Regulations of the Shamans seem to be taken out of Menu. Regarding the behaviour to a tutor, see Institutes of Menu, ch. ii. 70, 71, et seq.

If there be no relations, the tutor is declared the lawful heir. (Ayeen Akbery, ii. 481.) The learned reader will be instructed and much amused by comparing the Regulations of Menu with those of Buddha.

SECTION FOURTH.

GENERAL BEHAVIOUR.

You shall not quarrel with any person about a seat.

You shall not hold a loud conversation with any body who sits far from you, or laugh with him.

People in general fail in good behaviour by overlooking their own faults, and promulgating their virtues ; you shall not speak either about your fortunate occurrences, nor about your own merits.

Wherever you are, you shall not go to bed before other people, nor rise later.

If you wash yourself, you may not use too much water.

If you spit on the ground, you shall hold down your head, and take care not to spit on any man.

You shall not make a noise in clearing the nose. You shall not spit either in the public hall or in the turret,⁽¹⁾ neither in a clean room nor on the clean earth, or in clean water, but you shall go to a particular place.

You shall not present tea with one hand only.

Opposite to the turret, of a Ho shang or an Achâr, you shall not clean your teeth.

As soon as you hear the sound of the wooden bell,⁽²⁾ you shall join the palms of your hands in prayer; hearing the sound of the bell, you shall remove all sorrow and trouble, your mind shall be directed only to wisdom to attain the knowledge of the law,⁽³⁾ to be liberated from the earthly jail, and to leave the fiery pit. You shall wish that Buddha's doctrine may be spread over the whole world, Gan, Kea-lo-te-yay, So-ho.⁽⁴⁾

You shall not laugh either too much or too loud; and if you happen to yawn, you shall hold the sleeves of your garment on your mouth.

You shall not walk in haste, nor take the

lanterns of Buddha for your private use ; you shall manage the top of the lantern in such a way, that no living creature, as insects or birds, may be hurt.

Nobody shall smell at the flowers taken out of the enclosure, and which are to be placed before Buddha, except those people who are appointed for it and arrange all new things ; these men shall take care not to tread a leaf into the earth ; they shall take every leaf from the way and carry it to a particular place.

If you are called, you shall not answer what you please, but your answer shall always have some relation to the prayers of Buddha.⁽⁵⁾

If you find any thing, you shall instantly communicate it to the managing priest.

SUPPLEMENT.

You shall not make friendship with a young pupil for the priesthood.

You shall not have more or less than three garments ; if you happen to have more, you must give them away.

You shall not mend, clean or wash any thing in public waters, in order that you may not be laughed at by your acquaintance.

You shall not wear a garment whose colour is gone, nor ornamented clothes in the manner of the laity.

You shall not touch your clothes with dirty hands.

Going into the public hall you must bind up your habiliments or trowsers, and for your own comfort not be slovenly.

You shall not speak either too low or too loud.

You shall not sit and look on, if every body works ; you shall entertain an aversion at being idle.

You shall not take any thing privately into your cell,⁽⁶⁾ neither wood, flowers, vegetables, or any thing to eat, nor any utensil, or any thing else.

You shall not speak a word, either good or bad, regarding government, the magistrates or public officers. It is the custom of the laity to slander all parties, high and low.⁽⁷⁾

If you are called, you shall answer with two

words taken out of your creed ; you shall not answer, “ I,” or, “ The little priest.”

You shall not greatly strive to bring to an end any thing which is of no consequence at all ; if it is of consequence, you may do your utmost, but always in good temper. If you see that it is impossible to accomplish it, then say so, and leave it. To feel angry is not at all becoming a priest.

NOTES.

(1). Every temple has a turret, wherein the sacred reliques of Buddha himself, or of a Bodhisatwa, are inclosed.

(2). This is a wooden bell with clapper or hammer, by which the Monks are called to prayers ; the Chinese word is Chung, 1718, M. The numbers, near a Chinese word, always refer the reader to the tonical part of Dr. Morrison's Dictionary.

(3). *Poote sang*, to attain a clear insight into the religion. The Bodhi, or Gnosis distinguishes the higher class of the followers of Buddha, who both live according to the law, and have a clear understanding of its principles.

(4). I must leave it to the scholar to search for the meaning of these Sanscrit words ; I looked in vain to the comments on our passage, and to the other Chinese Buddhistic works, for a translation. The prayer which

is ordered to be said, when the Shaman hears the sound of the wooden bell, was in the following manner: “*I wish that the sound of this bell may glorify the religion, that all who shall hear it, may lay aside earthly desires, and be absorbed into abstraction; I wish that all living creatures may become perfectly enlightened, Gan, Kea-lo-te-yay-so-ho!*”—(the Shaman’s Breviary, p. 22.) In the text of the Catechism is a stop after *yay*, and so is written with a different character (9488, the Shaman’s Breviary gives the character 9489, with the radical 140 on the top). The Sanscrit words at the end of every prayer begin always with *Gan*, and finish with *So ho*; it may be that *Gan* is the Chinese transcript of the celebrated *Aum*.

(5). Two instances are given in the comments; it is said that the Shaman shall answer *Namo Fo*, or *Amida Fo*, Adoration to Buddha, Amida Buddha, &c.

(6). There are now many words in the Chinese language taken out of the Sanscrit, which are not easily recognized on first looking at them. I think it very probable that 提招 *chao te, cell*, is a Sanscrit word derived from the root छद् *chhad*, to cover, etc.

(7). That the people shall neither know, speak or think anything about government, is the wish of all despotic monarchies; ignorance is their best safeguard, and indeed only ignorance of their own rights causes men to submit to the unbounded will of others.

SECTION FIFTH.

CONCERNING THE GENERAL DINNER.

As soon as notice is given by the wooden roller, you shall prepare yourself to come to dinner.⁽¹⁾

You shall behave yourself decently at the prayers before and after dinner.⁽²⁾

The dinner of a priest consists in seven measures of rice mixed with flour, the tenth of a cubit of pastry, and nearly the same weight of bread ;⁽³⁾ to eat more is cupidity, to eat less is parsimony ; to eat vegetables of any kind besides these dishes is not permitted.

The priest shall take the food in his left hand, pray, and say : “ O ye bad and good spirits, I now offer you this, may this meat be spread out for all bad and good spirits into all the ten quarters of the world.”

Every priest shall repeat five prayers before dinner.

1. For all good things which happened to him up to that day.

2. That he may go the way of virtue, and be far from all wickedness.
3. That his heart may be far from all sin of cupidity, or lust.
4. That he may use his meat only as medicine, to give strength to the body.
5. That he may take his meat only to be able to perfect himself in the doctrine.

You shall not speak about your dinner, be it good or bad.

You shall not eat any thing in private, or steal it like a dog.

You shall not speak a word when coming to or departing from dinner; you shall only salute with the hand.

You shall not scratch your head at dinner-time, and in breathing you shall take care of your neighbours.

You shall not speak having meat in your mouth.

You shall not laugh, or joke, or speak too loud.

You shall not smack in eating.

When cleaning your teeth, you shall hold something before your mouth.

If you happen to find an insect in your meat you shall hide it ; you shall not show it to your neighbour and create doubt and uncertainty in his mind.⁽⁴⁾

When you have once taken a place, you shall not change it for another.

You shall not during dinner take any thing from the table.

You shall not be too slow nor too hasty at dinner.

If you come to dinner and it is not yet ready, you shall not show any impatience.

If you are in need of any thing, you shall not call for it with a loud voice, but silently point thereat and take it.

You shall not make any noise at table.

You shall not singly rise from table if you have finished your dinner.

Whosoever hears clearly the wooden roller, and does not attend, breaks the regulations of the priesthood, and forfeits his dinner.

If you find a whole grain in your rice, take off the skin and eat it.

You shall not try if the dishes taste well; this creates desires, and causes you to eat in an indecent manner.

You shall not eat alone that which has been served for all.

NOTES.

(1). The translator visited the Haechung monastery at Canton, when another European wished to try the effects of this wooden roller. The Chinese *ciceroni* however recommended the gentleman by all means to avoid it, lest it might bring all the priests of the monastery into the refectory.

(2). In my collection of Buddhist books are different breviaries, containing the prayers which a Shaman has to recite every day; there is not any occasion in which he has not to repeat some prayer,—certainly such men can do nothing else than pray!

(3). These matters connected with cookery are very difficult to translate. Gibbon somewhere remarks, that a Venetian pilot could correct Muratori, in reckoning the distance from Brundusium to Durazzo, and so probably a Chinese cook might easily correct me. It is likewise not an easy matter to reduce the Chinese weights to our standard.

(4). The belief in the doctrine of Metempsychosis is the reason of this, as of many other regulations. With the Greeks, Pherecydes, the master of Pythagoras, is looked upon as the first who had spoken of the transmigration of souls, a doctrine much inculcated by the Pythagoreans, his successors. The ingenious and learned author of the "Enquiry into the Life and Writings of Homer," thinks, p. 284, that Pherecydes received this doctrine from the Phœnicians.

SECTION SIXTH.

ON PRAYING AND SALUTING.

YOU shall not go into the middle of the temple and pray; you shall place yourself on one of the seats.

If any person prays to Buddha, you shall not pass or come near him.

You shall clench your hand with the fingers down, one finger shall be like the other, so that no void space remains in the palm of your hand; nor shall you put a finger in your nose. Holding the head upright, you shall look towards the ground.

You shall not pray before the appointed time, even should you desire it ; you shall stay until the proper moment.

You shall not pray to Buddha, together with your teacher ; you shall place yourself behind him, at a little distance.

You shall not salute any person at the same time as your teacher.

In the presence of your teacher you shall not salute your equals nor receive their salutations.

When addressing any person, you shall not touch with your hand either the Scriptures or the Images.⁽¹⁾

SUPPLEMENT.

At all times you shall come to prayers with a pure and clean heart, and with a mind absorbed in meditation. You shall observe at all times the seven rules concerning salutations.⁽²⁾

NOTE.

(1). The meaning attached in all European languages to the word *Image* gives a very inadequate idea of the dignity of the Chinese word *Seang*, a representative, or an image of the Godhead.

(2). Prayers to gods, and salutations to men, are expressed with the same term, 拜禮 le pae. The Chinese also call the Christian Sunday, and the week of seven days, Le pae. This weekly division of time, as is well known, never existed in China; because, as an ingenious divine observes, the Chinese left their work at the tower of Babel, and came to the middle empire before God taught Moses that a week consists of seven days. *The seven rules concerning salutations* are given at large in the Comments.

SECTION SEVENTH.

ON GOING TO HEAR THE LAW.

As soon as the tablet is suspended in the great hall you shall go therein, and not stay till notice is given by the great mortar.

Holding your garments together in a decent manner, your mind shall be absorbed in meditation; you shall advance and gravely sit down. You shall neither speak nor yawn.

SUPPLEMENT.

As soon as you hear the sound which calls to hear the law, you shall cease all talk concerning the matters of this world, and only think on your moral perfection.

All that enters into your ear, shall not indiscriminately pass out of your mouth ; you shall not say what should not be stated before the congregation.

The priests under age, who are not yet thoroughly acquainted with the precepts, shall not leave their studies and run before the proper time to hear the law expounded.

NOTE.

This whole section seems to indicate, that, in the Buddhist monasteries, public worship is sometimes accompanied by a sermon, or exhortation, and explanations of the laws or scriptures.

SECTION EIGHTH.

ON STUDYING.

It is necessary to study first the Laws and then the Shaster,⁽¹⁾ you must not overstep the regular way.

Every book should be thoroughly understood and read to the end before you begin another.

You shall not cough over the Scriptures.

You shall not, in reading, take a cup of tea or any other refreshment.

Any man who reviews the Scriptures shall not undertake the task before he is duly prepared by moral conduct.

If a book be injured, it must speedily be restored.

It is not permitted to study profane books, as the philosophical or historical works, or the laws and regulations of government, before you have fulfilled the peculiar studies of the priesthood.⁽²⁾

SUPPLEMENT.

You shall not study when it is time to pray, or to go to the altar.⁽³⁾

You shall not study false and spurious works.⁽⁴⁾

You shall not study books on fortune-telling, on physiognomy, or medical or military works; you shall not meddle with books on prognostics, on astronomy, geography, or spells, as the *Furnace of Hwangpih*, and similar works concerning wonderful spirits and extraordinary demons.⁽⁵⁾

You shall not study the different explanations of the Scriptures.

You shall not study the books of foreign disciplines or religions, with any other view than for the wisdom they may contain. He who will gain a perfect knowledge of the deep and the shallow of the esoteric and exoteric doctrine, may again and again consider the ideas and instructions of him who is in Nirvâna.⁽⁶⁾

You shall not read poetical works and novels.

You shall not apply your mind to learn to

write characters, so as to become a writing-master ; it is enough to know to write a book correctly.

You shall not take up a book with dirty hands.⁽⁷⁾

When you are studying the Scriptures, it is the same as if you would be in the presence of Buddha himself ; you shall not then jest or laugh.

You shall not leave the book in disorder on the table.

You shall not read so loud as to disturb other people. You shall return a book which has been lent to you, and take every care not to damage it.⁽⁸⁾

NOTES.

(1). These monks are so tenacious with respect to the original idiom of Buddha, that they try to write words with Chinese characters, which can never be expressed, except very imperfectly in that language. Shaster is written, in Chinese, 羅多修 sew to lo, and in the Comments translated by King, which is again explained by King, 6367, *a path, a footpath,*

which means works that carry, or show the way to the Nirvâna.

(2). It is said in the comments on this passage, that the Shaman shall know all concerning his duties, before he gives himself up to the study of *foreign*, or profane books (Wae shoo). He shall know the ten laws and the twenty-four regulations of the Catechism, and also those Scriptures which contain the remaining laws—as the works called the *Forty-two Sentences* (See the Note at the end of our Translation), The Wei keaou, *The Instruction left behind*, or the Testament; The Fa hwa, or *The Splendour of the Law* (perhaps the well-known Hwa yen king is here called so); the *Linga* or *Ling yen king*, etc.

(3). In order thoroughly to understand every particular of these regulations, it would be necessary that the reader should have seen the interior economy of a Buddhist monastery. In the hall, where prayers are said, is a circular bench a little elevated from the ground, on which the priests kneel down and chant their Liturgy; this circular bench is called in Chinese chang, 324, and I translate the word by *altar*.

(4). There is a long list of such spurious books in the Chinese comments, as the *Kin kang swan*, the *Kin kang lun*, *Three Books of the Splendour of the Law*, etc. The Buddhists have also their Apocrypha.

(5). All these books belong to the Tao sect, the most

superstitious in China. It was very difficult to get copies of all their works,—they are only sold at the Tao monastery in the city of Canton, and they ask enormous prices for them: They say, “can a book be too expensive, by which you may command and govern the spirits in heaven and the devils in hell?” I have nevertheless the chief part of the works of this sect in about fifty volumes; the most interesting is a collection of all their books, belonging to both their esoteric and exoteric doctrine. Tao yen nuy wae tsuen shoo, *A collection of all the exoteric and esoteric works regarding Tao*. The first book in this collection is a small work, ascribed to *Hwang ching te*, who is the same with *Hwang pih* in our text; these are surnames of the Sëen or Emperor Hwang te.—See the learned extracts from the work of Lopi, by Prémare. Chouking, Discours Préliminaire, 74, 75, 130. The superstitions of the followers of Lao refer generally to alchemy, to conjurations of spirits and demons, etc.; the followers of Confucius prefer fortune-telling and astrology. The Yih-king is the foundation of the greater part of these latter superstitions; you see every where announced, in the streets of Canton, that in this or that place you may learn your fortune by a true explanation of the Kwas.

(6). I take the words *Woo sang* in the text for a denomination of Buddha,—*he who will never be born again*. In the Chinese comments we read a passage taken from

the great Saster (Ta king), wherein Buddha says, that after his being absorbed into the Nirvâna, there will arise stupid and wicked people who throw away *the twelve sorts of Sasters*, and run after various *profane, or heretical doctrines* (Wae Tao). The twelve kinds of Sasters, or Kings, are described in the Comments on the first law of the first book of our Catechism, as follows:—

The *first* is called Kûe (5720) King, and may be considered as containing the excellent precepts and good explanations of all the other Kings.

The *second*, called Sung (9583), that is to say, works in praise of Buddha.

The *third* class is composed of historical works, containing the history of Buddha and his disciples.

The *fourth* is called Gâthâ, in Chinese *Kea to* (5358. 10253), containing praises and prayers to Buddha.

The *fifth* contains the doctrines of Buddha, which he delivered without being requested by any person : knowing the springs, or moving principles of all beings, he promulgated them voluntarily.

The *sixth* is composed out of such works as explain the course of nature, both by deducing effects from their natural causes, or by tracing causes to their ultimate consequences ; this is the true meaning of *Yin yuen*, so often found in Chinese Buddhistic works. In this same class are also contained the explanations of Buddha concerning the law.

The *seventh* contains all which Buddha and the Bodhisatwas have either said or done in their former lives.

The *eighth* contains the narration of Buddha concerning those deeds which those of his followers, who live only according to the law, have done in their former lives.

The *ninth* gives the esoteric doctrine, concerning the Nirvâna.

The *tenth* contains whatever Buddha has spoken regarding those who are truly virtuous and who walk in the way of the law.

The *eleventh* contains parables; Buddha seeing that the greater part of mankind are stupid and cannot come to a right understanding of the law, wrote these parables, or *false stories* (Kea pe yu 5383, 8336), to illustrate his doctrine.

The *twelfth* class contains all such works as explain *Righteousness* (Lun e), and is written in dialogue. Buddha explains Righteousness by *abstraction*, or *meditation* (Chen, 817). Hodgson in the As. Res. xvi. 426. The division of the Buddhistic Scriptures in Nepaul is the same as that in China; but there seems to be some variance regarding the contents of the different classes.

(7). This precept is generally to be found on the title page of Buddhistic works: I observed it particularly on the legends of the Kwan yin Poosa. Among the various names of this goddess (Kao wang Kwan she yin

king, p. 9 v.), is that of *Aryâvalokitêswara*: *Namo yae loo tan na*; *Adoration to Vairochana*; *Namo O le yay pa lo ke te sho po loo yay*, *Poo te sa to po yay*; Adoration to Aryâvalokitêswara Bodhisatwa.

(8). These precepts regarding the studies of young priests are very reasonable. The Buddhists read the four books and the Shooking, and they have printed, as I have remarked, particular editions of these books with explanations in their own sense; it is the same case with the Tao te king of Laotsze. The Buddhists, as may be imagined, are declared enemies of the Yih and She king, and they do not acknowledge the authority of the three great collections of old laws and customs, which are known by the name of Le ke, Chow le, E le, the San, or three Le, as they are generally called. The Buddhists profess, on the contrary, to live after the customs and manners of India (Fan hing).

SECTION NINTH.

ON ENTERING THE GREAT HALL OF THE
MONASTERY.

WHOEVER goes in through the door of the monastery shall not take the middle passage, but shall enter through one of the corners, either to the right or to the left, to whichever he happens to come first.

You shall not ascend the great hall⁽¹⁾ and walk therein, without a particular cause.

You shall not ascend the turret without necessity.

Going into the great hall or ascending the turret, you shall turn yourself to the right; you shall not turn to the left.

You shall not shed tears nor emit saliva, being in the great hall or in the turret.

Ascending the turret you shall count three, seven, ten, and a hundred steps of the winding stairs; you must know how many circuits you have made.⁽²⁾

You shall not strike with a stick, or any thing else, the walls of the great and wonderful hall.

NOTES.

(1). The hall in which the statutes of gods and spirits are placed. In the Tëen, or great hall at the Hae nan sze at Canton, are the greater part of the gods and goddesses of the Hindu Pantheon. Tang (9850), is the name of the public hall where people meet together, Tëen (10141) the great hall of the gods.

(2). It is probably meant that the Shaman shall stop when he has made 3, 7, 10, and 100 steps; at three steps, he shall remember the three excellencies, etc. etc.

SECTION TENTH.

HOW TO BEHAVE YOURSELF ON GOING TO
THE ALTAR, OR, BEING IN YOUR CELL.

BEING on the altar, you shall not make any noise or wind with your garments; but when near the altar you shall begin to pray.

Going to bed you shall silently say your prayers, and from the morning till the evening be grave and serene, for lo! all men doing so, and governing themselves, will after the consumption of their bodily frame be born again in the blessed regions ⁽¹⁾

You shall not cry nor speak with a loud voice.

With one hand you shall lightly put away the screen, and keep it off by the other hand.

You shall not let your shoes hang down, so as to make any noise.

You shall not make a noise by laughing and tittering.

Being near the altar you shall not whisper

any thing regarding worldly affairs in your neighbour's ear.

If you meet a companion or a friend with whom you wish to converse, you shall not hold with him a long conversation in the public hall, but you shall walk together under the trees or near the water, and there speak together.

During prayer time you shall be of a straight body and a clean mind ; you shall be silent and not make a noise. In the morning after the second stroke of the wooden bell, it is proper that you walk into the public hall.

Taking your seat you shall say your prayer with an upright position of the body ; you shall not let your ideas wander about ; you shall desire that all living creatures may arrive at the state of Bodhi, or knowledge, and that life may finally terminate.

SUPPLEMENT.

You shall not pass the principal entrance and walk in the public hall through a side-door.

Going to or coming from the altar you shall

walk slowly ; being at the altar you shall not stop in praying.

You shall not write characters on the altar except in the hours of general instruction.

You shall not assemble near the altar to drink tea, to sit up together in the night or to hold conversations.

You shall not mend your clothes on the altar ; you shall not lie down near the altar either to repose yourself or to converse together.

NOTE.

(1). 土淨 Tsing too, the clear blessed country in the west ; these are the *Hesperides'* gardens, and the Paradise of the Hindu mythology. The description of these blessed countries is very phantastical. The following is a passage out of the Remarks of Mr Davis :—" The Buddhistic system of the universe consists of, first, the celestial regions, described as situated on the summit of a square rock of immense magnitude and height, its sides severally composed of crystal, ruby, sapphire and emerald. Here dwells the Supreme Being (Sâmbhû), in a habitation to which good men after death have admission, and find clothes, provisions, and every thing they want and wish prepared for their reception. About half way

down is the region of the sun and moon, placed on opposite sides of the rock, and constantly revolving round it, for the purpose of giving day and night to the lower world. Beneath is the ocean, surrounding the whole, with seven stripes of dry land encompassing the foot of the rock, and some islands the residence of mankind. The infernal regions are under the earth," etc. The translator possesses a copious description of the Paradise under the title, "Five Books of the Pure Country." The various stories told by the Greeks of the gardens of the *Hesperides* are generally known; in later times the Canaries have been considered to be these *Fortunate Islands*. It is rather remarkable that Plutarch, after having given an interesting account of these blessed regions, adds, "that it is generally believed, *even among the barbarians*, that these are the Elysian Fields, and the seats of the blessed."—Plutarch in Sertorio.

SECTION ELEVENTH.

ON TRANSACTING BUSINESS.

YOU shall be economical in all that belongs to the priesthood.

If any body wishes to learn any thing you know, you shall teach him and not withdraw yourself.

Before you boil the vegetables in the pot, you shall clean them three times with water.

Before you draw water you shall clean your hands, and before you drink you must look if there be an insect in the water or not ; if you see one, you shall first strain the water and then drink it. In the winter season you shall not strain the water early in the morning, but you shall stay till the sun has made his appearance.

Boiling any thing, you shall not use dry wood.⁽¹⁾

You shall not take any meat with dirty nails.

You shall not pour out dirty water on a highway, nor with high uplifted hands, but you

shall go a little out of the way and pour it out slowly.

You shall not sweep the ground against the wind, nor shall you lay the sweepings before the door.

Before washing your shirt you must pick out the lice, and then wash it.

In the summer months you must look carefully into the basin before using the water, because at this time of the year many insects grow in the water.

You shall not cook on the bare earth.

In general, whatever you may have, whether rice, vegetables, or fruits, you shall not lightly spend it or throw it away, but use it carefully and with economy.

NOTE.

(1). In dry wood, say the Chinese comments, there may be some insects. It may truly be said of the followers of Shakia, that they take less care of men than of beasts and reptiles.

SECTION TWELFTH.

ON BATHING.

IF you go into a bath, you shall wash yourself orderly, beginning from the higher parts of the body and descending to the lower.

You shall not play or splash in the water so as to wet the people who come near you ; you shall not make water in the bathing-room.

Being in the bath, you shall not speak or laugh with any one. In *The precious mirror of Heaven and Man*, it is reported that a priest who did wantonly laugh and joke in the bath, was instantly punished by falling into hot water into hell.

You shall not in bathing change your place.

If any person has an ulcer on his body he shall bathe the last, for it is to be feared that he may infect others ; if it be very disgusting he shall bathe afar off.

You shall not remain too long in the water for your own pleasure, and so hinder others from washing themselves.

SUPPLEMENT.

You shall mark carefully the clothes which belong to you before you go into the water.

You shall walk a little before you go into the bath, and not lay yourself in the bathing-tub before all is prepared.

If the water is hot, you shall let it slowly into the tub; you shall not pour it in too quickly.

SECTION THIRTEENTH.

THIS article relates to personal necessities ; but it is too disgusting, and incompatible with our manners to translate it. The curious and inquisitive reader may read the regulations on this head in the *Ayeen Akbery*, ii. 483. The Shaman has to behave himself in this respect as in many others like the *Brahmachâry*. The *Brahmachâry* goes and begs his food ; he never speaks during meals ; he abstains from flesh, honey, beetle, and perfumes ; he shaves his head ; he never goes where there is singing, dancing, or gaming ; he never kills any animal, and he holds no commerce with women ; he abstains from lying, anger, avarice, and envy ; he is forbidden to speak ill of any one, even although he may deserve it. *Ayeen Akbery*, ii. 485.

SECTION FOURTEENTH.

ON SLEEPING.

LYING on the right side gives a prosperous sleep; you shall not turn round in the night and rest on the left.⁽¹⁾

You shall not lie in the same room or on the same couch with your teacher; there may be occasions when you should sleep in the same room, but never on the same couch.

You shall not lie together on the general couch, with the managing priest.

You shall not hang up your clothes in such a manner that they can hurt any person's head.

SUPPLEMENT.

You shall not sleep with your under garments on.

Being in bed, you shall not laugh nor speak aloud.

You shall not void water opposite to any representations of the saints, or to the hall where the law is explained.

NOTE.

(1). The posture in which the priests in Bootan must sleep is yet worse. (See the Remarks of Mr. Davis, p. 7.)

SECTION FIFTEENTH.

ON SITTING BY THE FIRESIDE.

YOU shall not place your heads together, nor speak in the ear of each other.

YOU shall not cast dirt or fat into the fire.

YOU shall not dry your shoes or stockings, nor shall you sit too long at the fire, so as to be in the way of others who come after you. Withdraw yourself a little, and then you may come near again.

SECTION SIXTEENTH.

ON BEHAVIOUR IN THE SLEEPING ROOM.

IF the watch, which makes the round in the night asks you any thing, you shall give on all things a satisfactory answer.⁽¹⁾

If you are in need of a lamp longer than the fixed time, you shall make it known to the people who are in the same room, and say, *I am in need of the light*. If you will put out the light, you shall enquire if any person be in need of it, or not.

You shall not blow out the light, nor say your prayers with a loud voice.

If any body is sick you shall attend him, out of compassion.

If people sleep, you shall not make a noise with hammering, nor speak nor laugh with a loud voice.

You shall not leave your sleeping room in the night without a particular reason.

NOTE.

(1). "A watch goes regularly round with a light and a scourge to see that they are all in their places, and to discipline such as are out of the proper posture." (Davis, Remarks on the Inhabitants of Bootan, p. 7.)

SECTION SEVENTEENTH.

ON VISITING A NUNNERY.

IF there is a separate seat in the room, you may sit down ; if there is none you cannot sit down.

You shall not speak to a Nun at an unseasonable time.⁽¹⁾

If you return from a nunnery you shall not say that this or that is good or bad, fine or ugly.

You shall not read books with a Nun, nor borrow any thing from her.

You shall not shave the head of a Nun.

You shall not place yourself behind a screen in a nunnery.

SUPPLEMENT.

Two persons shall go together into a nunnery, not one alone ; but they shall carry nothing as a present.

You shall not go begging together with a Nun, nor shall you go together in any house to read the Scriptures or to say prayers.

Making a visit to your parents, your sisters or your friends, you shall not go with a Nun.⁽²⁾

NOTES.

(1). The Chinese Comments are very concise in these last sections; there is not found any explanation, whatever may be meant by the term "unseasonable time."

(2). I hope soon to be able to lay before the reader the particular regulations concerning Nunneries.

SECTION EIGHTEENTH.

ON BEING IN A HOUSE OF THE LAITY.

IF there is a separate seat in the house, you may sit down, but you shall not sit between others.⁽¹⁾

If people ask you about the Scripture, you must consider what is fit to be said or not to be said⁽²⁾ in this or that place, this or that time.

You must not laugh very frequently.

If the master of the house offers you meat you shall take it, although he belongs not to the Church; you may not act against the manners of good-breeding.

You shall not transgress the law by going out in the night.

You shall not go into a room, in which no person is present; you shall not sit behind a screen; you shall neither sit with nor speak to a woman.

You shall not read a book with a woman, or

borrow any thing from her, &c. See the former instructions regarding the behaviour to Nuns.

If you go into town to see any of your acquaintance or your parents, you shall, on entering the house, go to the hall and make your adoration to Buddha or to the representatives of Saints. You shall then place yourself in a straight posture and inquire gravely after the health of every person, beginning with your father and mother.⁽³⁾

You shall not speak to your father about your teacher, about the law, or your monastic rule;⁽⁴⁾ a priest should always look grave and silent when there is any reference made to these matters; you may speak of the religion of Buddha, and that those who believe in him will be happy.

You shall not stay or sit a long time near a child belonging to the laity; you shall scarcely jest or laugh with him; neither shall you ask one of the kindred, if the child be good or bad.

If you happen to stay a night in a tavern, you shall lie down alone on a couch; you shall

sit much, sleep little, and with your whole heart think on Buddha, Your business done, you shall not delay coming back to the monastery.

SUPPLEMENT.

You shall not look upon depraved people either on the right or on the left ; you shall not speak in a soft strain, as is the custom in speaking with women ; you shall not speak with a low voice or in private ; you shall not speak much.

You shall take very great care not to play the hypocrite by dissembling an air of gravity and spirituality.

You shall take especial care not to speak wrong concerning the religion of Buddha, or to answer confusedly, if any body asks you about it. You shall not talk much to give yourself an air of importance.

You shall not make use of the complimentary drinking at table as laymen are accustomed to do.⁽⁵⁾

You shall not presume to enter or go into the house of a magistrate.

You shall not sit down between others in a tavern.

You shall not visit at the same time other laymen, when you go out to see father and mother, brothers and sisters, and aunts.

You shall not speak about the faults of the priesthood.

NOTES.

(1). The priesthood divides all the believers in Buddha into five classes, for whom there are different places and different rewards after their death. The lowest of these classes is that of the laity, who hears only on "the law," without knowing or understanding its principles. See the former note, p. 77.

(2). Some interesting prudential Regulations are to be found in the Comments on this passage. If any man puts a question merely to have a laugh, or to create difficulties, the Shaman is ordered not to give any answer. This is a portion of the pastoral Theology of the Buddhistic clergy.

(3). Varo says truly, that the Chinese always play comedy one with another, "anden siempre como en comedias," Arte etc. p. 91. *Cause no disturbance and be polite*, is the law of every despotic government.

(4). This is certainly the best name for these laws

and regulations; they so much resemble the monastic rules (*Regula monastica*) of the middle ages, that one might be supposed to be copied from the other. Change the name of Buddha into a Saint, and you have friars.

(5). The Chinese drink to each other at table, in the same manner as is the custom in England and Germany. The Translator was at table where Chinese made the "nail proof," like the most hearty drinkers at a German university.

SECTION NINETEENTH.

ON GOING BEGGING.

YOU shall go about with an old priest, experienced in the law; if nobody accompanies you, you must say to what place you go.

If you come before the door of a house, you shall be very careful not to transgress the rules of good behaviour.

YOU shall go into no house in which there is no male member of the family.

If you sit down, you shall closely look about, if there be any knife or weapon, if there be any thing of great value, or a woman's apparel—in all these cases you shall not sit down.

If you say prayers, look what may suit to time and circumstances.

YOU shall not say people will be blessed because they give you food.

SUPPLEMENT.

YOU shall not beg in a piteous and lamentable manner, nor shall you talk too much about the

heavenly objects, for fear of making them profane.

You shall not show particular satisfaction if you obtain much, nor shall you show vexation if you get little.

You shall turn yourself respectfully to the master of the house, and with thankful feelings bring the food to the monastery.

SECTION TWENTIETH.

ON GOING OUT OF THE MONASTERY.

You shall never go out, unless it is quite necessary.

You shall not run if you take a walk.

You shall not thrust out your hands in walking.

You shall not lounge about, looking after other people, after this and that object.

No Shaman shall in walking about speak or laugh with a young child.

You shall not walk in a straight line with a woman, whether she be before or behind you, nor with a Nun.

You shall not go in a straight line with drunken and foolish people.

You shall not see behind you, nor ogle with the corner of your eye to look on a woman.

If you meet with a member of your family or with a friend, you shall stay and ask to speak with him.

If you meet actors, who perform a play, a pantomime, or other pastimes, you shall not look at them, but go straight on your way with an upright body.

If you meet a pool or any other water you shall not walk through it, if there be another road by which you can go ; if there is none, you may walk through.

You shall never go on horseback if you are not sick or in haste ; and even then you shall not whip the horse that it may run to give you pleasure.

SUPPLEMENT.

If you meet any public officer, you shall not stay and speak with him, but turn on another road.

If you meet people who quarrel together, you shall withdraw yourself and not stay to look at them.

Returning to the monastery, you shall not relate wonders of all the beautiful things you have seen abroad.

SECTION TWENTY-FIRST.

ON PURCHASING ANY-THING.

YOU shall not bargain or cavil, but say at once the price you will give for any article.

You shall not sit down in the shop of a woman.

If any man asks too much, you shall instantly go your way, and not stay to endeavour to beat him down.

If you have made a purchase, and you find afterwards that the thing is not worth the price, you shall nevertheless not relinquish it, but pay your money and be angry with yourself.⁽¹⁾

You must be careful and not easily trust, or lend any thing to bad debtors.⁽²⁾

NOTES.

(1). Deception and fraud are in China considered as a proof of genius and understanding ; even the heroes of their Novels and Comedies are often only a crafty, lying sort of people. Montesquieu is in the right, when he says (*Esprit des Lois*, xix. 21): “ A la Chine, il est permis de tromper ;” but not in the sense he would understand

it. Fraud is not disgraceful in the public opinion, though there are laws against it as in every other country ; in particular against false weights measures and scales : (Staunton, Penal Laws, p. 165), which Montesquieu brings as an argument for his opinion out of the Journal of Lange. China is a country where fixed laws and a regular government are more ancient than in any other part of the world ; consequently, where violence is forbidden, human nature will incline to fraud and deception. This is one of the most common vices connected with civilization. “ The most prudent Chinese,” says Timkowsky, “ when they go to make purchases, take their own scales with them.” (Travels through Mongolia to China, ii. 193, Engl. transl.)

(2). It is often observed in the Chinese commentary, that the author of the Catechism gives precepts regarding the customs of Fan, or India, and this may particularly be the case in this 21st section ; for by the laws of the Brahmans, “ the buyer may return his purchase on the day he bought it, without any consideration,” &c. (Ayeen Akbery, ii. 474) ; such a law could never be conceived among a mercantile people, like the Chinese.

SECTION TWENTY-SECOND.

NOT TO DO ANY-THING WITHOUT
PERMISSION.

You shall not go out without asking your master.

Before you provide a new monastic dress, you shall ask your master's permission; and before you put on your new dress, you shall mention it to him.

Before you shave your head, you shall ask your master.

Before you take any medicine, you shall ask leave of your master.

Before you transact any business, regarding the whole community (Chung sang), you shall ask your master.

Before you take any thing for your own private use, you shall ask leave of the master.

Before you read the Scriptures, you shall ask the master.

Before you receive or give away any thing, you shall ask the master.

Before you take or receive a loan, you shall ask the master.

In all these cases—if the master gives permission, you shall do it; if not, you shall leave it without repining.

SUPPLEMENT.

EVERY important matter you may see or hear when walking about, whether it concern the monastery or not, you shall state it to your master. You shall not keep it to yourself.

NOTE.

The learned reader will often have remarked the similarity between some of these regulations and the *Monita Secreta Soc. Jesu*;—implicit obedience is the soul of every monastic order.

SECTION TWENTY-THIRD.

ON TRAVELLING.

WITH regard to travelling for visiting a friend who lives far distant, our forefathers formed different opinions ;—but this is certain, you should not ask the master for a permission if your friends or parents live farther off than a thousand le.⁽¹⁾

SUPPLEMENT.

A young man, who is not yet thoroughly acquainted with the law, seldom receives permission from the master to walk afar off ; but if he receive any, it is not without a friend, who accompanies him.

You shall ask your way from the master ; and what you may expect to meet with on the road ; then go your way, and do not gaze on mountains and rivers for your pleasure.⁽²⁾

When you are arrived at the place of your destination, you shall walk to your room, and, before you make any visit, place in some order your

travelling commodities ; if any person comes to see you, you may receive and speak with him, and till he is gone desist from your private arrangements.

NOTES.

(1). A *le* usually contains 1,800 Chinese feet ; about $3\frac{1}{2}$ *le* make an English mile. But the *Les* have varied under different dynasties ; and even now there are different *Les* in different parts of the empire.

(2). The rules for Monks and Saints are every where the same. St. Bernard saw not the Lake of Lausanne passing by ; and Gibbon, relating this marvellous example of pious apathy, says (ch. 59, n. 30), “ To admire or despise St Bernard as he ought, the reader, like myself, should have before the windows of his library, the beauties of that incomparable landscape.”

SECTION TWENTY-FOURTH.

I THOUGHT it not proper to translate this last Section of the Regulations, as it belongs chiefly to lexicography. The Chinese author gives the names of the various monastic vestments, and of some other articles and proceedings connected with the Buddhistic worship, both in the Sanscrit and with a Chinese translation. He explains the various plaits and seams peculiar to the various ranks of the priesthood, and he directs what particular dress is to be worn transacting this or that ceremony. It is clearly impossible to translate this article correctly, without the help of a Chinese monastic tailor; how could you give in words an idea of the peculiar shape and form of the dresses of the Buddhistic priesthood? I can only add, that when performing the ceremonies on a holy day, they are dressed similar to the Roman Catholic priests.

NOTE.

The foregoing Catechism, of which I have offered a Translation to the indulgence of the English reader, contains particularly the practical part of the doctrine of Shakia,—the Ethics of Buddhism. There exists another work, which may be considered as containing the Dogmatics, or Metaphysics. The latter work has been often printed, and is to be found in many Bud-

dhist Miscellanies; it is called, 四說華
章二十

Fo shwō se she url chang, *Forty-two Sûtras, or brief Aphorisms of Buddha*, and was the first book translated from the Sanscrit into the Chinese. These forty-two *dicta* are considered to contain the whole doctrine of “the Honourable of the world,”—the spirit of the Scriptures and the Laws. Buddha, I apprehend, spoke not one of these apophthegms; it seems rather to be a *pious fraud* of one of his disciples. Frauds of this kind have been practised by the followers of every religion. To sift the authentic Scriptures from the Apocrypha, is the most essential, and, in reality, the the most difficult task in a critical history of all religions.

Buddha, so begin the Sûtras or Aphorisms of Shakia's Doctrine, having arrived at the height of his mission,

having finished his doctrine, and vanquished all his enemies, sat, in deep silence, and absorbed in meditation. His disciples surrounded him, he resolved their doubts, answered their questions, and instructed them in the law. Shakia begins with an explanation of the duties, the virtues, the different rank and the gifts of the priesthood; he discusses the ten virtues and the ten vices of the body and soul, the nature of good and wicked people, together with the "*cause of causes*," or the "*cause of all effects*." The manner is something like the Socratic Dialogues of Xenophon, and the Discourses (Lun yu) of Confucius; but the reader must here, as it is often the case in metaphysical discussions, be satisfied with a mere struggle, or play upon words. A portion of one Sûtra (the seventeenth of the work) will be sufficient for a specimen of this more than Neo-platonical Idealism; the admirers of Plotinus will relish very much these sayings of Shakia:—

“Buddha says, my religion or law consists in thinking the inconceivable thought; my religion consists in going the impassable way; my religion consists in speaking the ineffable word; my religion consists in practising the impracticable practice.”

The forty-two Sûtras of Buddha were translated from the Sanscrit into Chinese, by the Shamans Kea ye mo tang and Choo fa lan. The celebrated Chulhe or Chufotsze says, that in this work the doctrine of Buddha

is explained in easy intelligible language; but that, generally speaking, it contains only the (idle and fruitless) speculations of Laotsze and Chwangtsze. (See the Extract of Chuhe, in the Encyclopædia of Matuanlin, B. 226, 9 r.)

THE END.

LONDON :

Printed by J. L. Cox, Great Queen Street,
Lincoln s-Inn Fields,

ERRATA

In the Catechism of the Shamans.

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- Page 40 line 8, read " Pradjna-king."
— 74 note 2, read " 190th part."
— 101 line 4, read "who."
— 113 — 2, read " Saster."
— 150 — 8, the Chinese character *Fo* should be
upright on the line, and top-point of
Chang (line 9) in the middle of the cha-
racter.

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